

A  
DISCOURSE  
OF  
CHRISTIAN RELIGION,

In Sundry Points :  
Preached at the  
Merchants Lecture in *Breadstreet*.

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By THOMAS COLR  
Minister of the Gospel in *London*.

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DISCOURSE

Preface to the Reader

I have thought it not amiss to preface this Discourse with a few words, to let the Reader know, that I have not written it with any other design, than to inform him of the manner of the Lord's Supper, and to show him, that it is not to be received as a Sacrament, but as a Feast. I have not written it, to convince him of the necessity of it, or to show him, that it is a necessary part of Christian worship. I have not written it, to convince him of the necessity of it, or to show him, that it is a necessary part of Christian worship. I have not written it, to convince him of the necessity of it, or to show him, that it is a necessary part of Christian worship.



## THE

## Preface to the Reader.

**I** Diffuse nothing to thee, I only offer my thoughts about some Points; if you find them agreeable to the line and measure of the Word of God, receive them; if not, you cannot do either your self, or me, a greater kindness than to reject them. To take all for truth that we read in humane Authors, hath filled the world with Error; therefore search the Scriptures, whether things are so or no; and impartially pronounce that judgment which the Word gives of them, whether for, or against them. I pretend to no new discoveries, neither do I affect to be wise above what is Written; an improvement of known truths, is all I aim at: Here is no new unscriptural Light hung up, I only snuff the Candle that is already burning; seeking to free the Truth from some Obscurities that hinder a right perception of it.

I am persuaded, the chief, if not the only cause of difference among real Christians, lies not so much in different thoughts, as different expressions; they mean right, but are understood wrong: We are not so Angelical yet, as to have an intuitive knowledge, that looks Truth directly in the face, and judges of it, as it is. But we range about in a discursive way, inferring one thing from another; the least error in the Premises, affects the Conclusion, and leaves a blemish upon it, that renders it suspected by all wise men. If our more refined thoughts and speculations in some abstracted notions of truth that we please ourselves with, lose something of their beauty and lustre when put into Words; we must allow for the grossness of the medium through which they pass, all things being handed to the Intellect by our senses; we must phantise something, before we know any thing. Common sense that rises from particulars, may present very unintelligible species to the understanding, and occasion much confusion there, by those false images of things, upon which right notions of truth cannot well be built. To avoid these Uncertainties, Ambiguities, and indistinct Conceptions, that our own words are apt to lead us into; our surest way is to ground our judgment upon the Infallible Word of God, not receding from the literal Interpretation

interpretation of Scripture, so far as it agrees with the Analogy of Faith, and the general sense of the Bible in other places. We must not suppose a Figure, where there is none; nor Allegorical plain Texts into a foreign sense, not intended by the Holy Ghost. In all our Explications of such plain Scriptures, we should justify the Letter of the Text, and not force a sense of our own upon it, which the words will not bear; this is the real cause of those misinterpretations and Expressions, that some men clash their false Conceptions with: They cannot speak as the Scripture speaks, which argues thoughts within, very disagreeable to the Word of God; all their Labour and Study, is, to distinguish the Scripture out of its own sense into theirs, that they may have some shew of Divine Authority to maintain their brain-sick Notions, which this giddy Age abounds too much with.

The use of Reason in Divine Mysteries, lies in Three things: 1. In observing what is plainly laid down in Scripture; that it is so and so Written. 2. In understanding the true sense and signification of Scriptural terms. 3. In discerning the natural consequences of plain truths, how one thing follows by a rational deduction from another. But as some men would have it, we must first look into the nature of the most incomprehensible Mysteries.

The Preface.

of the Gospel, and draw up a Rationale of the Bible, that reason may judge what is fit to be believed, therefore we give any credit to the Word of God; which is to make ourselves the first judges of Gospel-truths, and in effect to slight all Divine Testimony.

If I keep not always the common road, but now and then step out of it, all I have to say is this, I am not myself obliged to go thorough thick and thin for Company, especially when I see a nearer and a clearer way. There is some latitude, even in the narrow way to Heaven; we may take a compass and go wide of each other, yet have our faces fixed upon the same point, and meet at the same place at night. Where there is the greatest agreement among Saints in any point of Doctrine, yet we may find some difference in their conceptions of the same thing; we are not yet come to that Unity of knowledge, which will make us entirely one in our perfect state. In the mean time, let us not except against that diversity of gifts and operations, that flow from the same Spirit. One may follow another, though his pace be slower, though he tread not directly in his steps, who goes before; nay, short steps often repeated, may rid more ground than long deliberate paces; one shows how far he can stride, the other how fast he can go; and a nimble foot, is better than a long, lazy Leg, that

out-

## The Preface.

out-rides those, whom it cannot out-go.  
 I shall give thee only this brief discourse of  
 the ensuing discourse. I suppose thou hast read  
 the Title Page, if thou thinkest thy self con-  
 cerned in so weighty a Subject, reading of me.  
 I fear thy hope is only in this life. Paul will  
 tell thee what a miserable man thou art.  
 1 Cor 15. None in the world more wretched  
 than thy self. So I leave thee, so give thy  
 self a reason, if thou canst, why thou fightest  
 the Hope of Glory, and art so unconcerned  
 in the next State of things, when this world  
 shall be no more.

The Knowledge of God in Christ re-  
 quires frequent and fervent Prayer, serious  
 Meditation, and diligent searching the Scrip-  
 tures, which testify of Christ: God never  
 made himself visible to man, but in the person  
 of Christ Incarnate, who is the express Image  
 of the Father, best able to make the truest re-  
 presentation of God to man, being himself  
 both God and man.

What is occasionally spoken of some other  
 Points, viz. Of the Law; of the New Co-  
 venant; of the Instrumentality of Faith in  
 Justification; of Repentance and New Obe-  
 dience, as required in all who are Justified,  
 though not unto the Justification of any. I re-  
 fer to thy serious consideration: My design is  
 not to satisfy the captious reason of the Dispu-  
 ters

of this world, but to speak to the consciences of sensible Christians. If I do thus, I shall have witness enough to the truth of what I say. Though some may not understand, as a Christian, Faith is the best understanding. There are more of this among our men of Reason, Gospel-Mysteries would not seem such unintelligible Notions as they do to many, who think there is no ground of certainty, but Logical Evidence. The Divine Authority of the Scripture stands for little with such men, who resolve to believe themselves, leaning in all things to their own understandings: And under this Spiritual Slumber I must leave them, till it please God to awaken them.

As for those who make previous Conditions performed by themselves, the ground of their Faith in Christ for Pardon, not daring to trust in Christ for Salvation, till they have first prepared themselves by such things of their own, as may give them a right and title to it, and encourage them to trust in Christ for that Salvation, whereas I conceive the bare offer and tender of Grace made to sinners in the Gospel, is sufficient to give them a right and title to it, who thankfully accept the offer, though they come without Money, have no Righteousness of their own to make way for them, coming as they are in their nakedness and

and holiness; which, when they are in the  
 world, should be necessary to the  
 world. But, as the world is not yet  
 under the influence of the Spirit, I think, before we  
 can speak of holiness, by an act of holiness, we  
 must, in our natural state, be in a state of  
 holiness; and that, which is the first step to  
 holiness; and that, which is the first step to  
 holiness; they may be brought to true holiness;  
 may reform their lives, and attain to some  
 degree of Sanctification, before their hearts  
 are changed, and purified by Faith; There  
 must be a change of state, before there can be  
 a change of life; in a real turning to God, by a  
 sincere obedience. In Preaching the Gospel we  
 exhort and persuade Hearers to holiness; not  
 as if we thought to bring them so, while in  
 their natural state, but because there is a con-  
 veying Power in the Gospel to make them new  
 Creatures, that must be first done, before any  
 wonderful holiness can be performed. The Faith  
 that unites us to Christ, and being so united,  
 all principles and habits of holiness are infused,  
 which the Spirit of Christ dwells in us,  
 draws out all upon all occasions. Some dis-  
 position of all holy dispositions and inclinations  
 were required by our own endeavours. But the  
 original Corruption was propagated by our dis-  
 sent from the first Adam, so the first seeds and  
 principles of true holiness, are propagated by



our descent from the second Adam in our  
 birth: Let us not think to become holy any  
 other way than by Faith in Christ, in whom we  
 are sanctified, and by whose Spirit, the same  
 are stirred up and quickned to all those duties  
 that lead to the perfection of holiness in them.  
 Christ is the root that bears us, our fruit is  
 found in him, all our springs are in him: out  
 of me (says Christ) you can do nothing: we  
 shall be sorry doers of Righteousness, if we set  
 about it in our own strength; therefore I con-  
 clude, we must begin our Religion with Faith in  
 Christ, and Pray that we may be led by his Spi-  
 rit, in all ways of holiness to our loves: and  
 I see no ground, in all the new Testament, to  
 press and exhort Sinners to humiliation, repen-  
 tance, and reformation of life, from any o-  
 ther motive, than that of Gospel Grace, which  
 must be received and taken in, in some degree  
 of Saving-faith, before we can heartily set about  
 the foresaid duties; and this is all I contend  
 for: This reception of, or faith in Christ, must  
 go before all things that are afterwards to be  
 received from Christ: That which leads many  
 into a mistake in this matter, is their putting  
 too great a difference between saving Evange-  
 lical Conviction of sin, and true saving-Faith;  
 as if such a Conviction of our lost undone state  
 by nature, were but a preparative to saving-  
 Faith; whereas it is an essential part of just-  
 ifying



saying Faith is the substance of things hoped for, which  
 we are justified by Christ; they are always and  
 comitant, and cannot be separated in any sort  
 of saving Faith we put forth upon Christ.  
 What is Faith, but a Conviction of sin, and  
 righteousness, believing as our duty, that we  
 may seek after righteousness in Christ? As for  
 legal Conviction and repentance, that is bare  
 common work. As God pleases to awaken our  
 natural Conscience, by setting home the threaten-  
 ings and terrors of the Law; this may, or may not  
 be previous to Conversion, and is wrought in  
 whole, and in what degree God pleases. Some  
 lie in a spiritual slumber all their days, with-  
 out any legal touch upon their Conscience,  
 are fast asleep, till they awake in Hell; which  
 is full of legal convictions. Sometimes God  
 reserves the whole of Conviction for saving  
 Faith, beliers in a sense of sin, and of the re-  
 medy at once; and this Faith may first show  
 itself in some, more in an humbling Conviction of  
 sin, than in the comfortable application of  
 Christ's righteousness, that may come after-  
 wards, when Faith has done its humbling  
 work, under which, there is a fervent looking  
 to Christ, who now with that comfortable sense  
 of our interest in him, we are made firm  
 wards to understand.

What

What I say is this: We must desire and Religion with Faith in Christ, which never fails to produce repentance and new obedience; but lead us on to any degree of sin. For when we are in Christ, it is to our unconquerable Victory; who so much contend for these Propriety, since, do run upon Rocks, and will be forced to deny such fundamental Points of the Christian Religion, which I am persuaded they will be ashamed to disown, when wholly put to it; many things are required of those who are in Covenant, that are not required as Conditions of our first entering into Covenant. We must not think to bring any Grace to the Covenant, but must fetch all Grace from the Covenant, even Faith it self; a power to believe, being the first thing promised in the Covenant, and by our passive reception of this first Grace, a spiritual Principle of life is let into the Soul, from whence flow all holy and spiritual affections, as the fruits and effects of that vital Faith, infused as first by Gods Transcription of Christ by Faith, in our life; 1 John 5. 12. John 6. 53. by which the faculties of our Souls are warmed and quickened, and enabled unto all acts of spiritual life, being now thoroughly furnished unto every good word and work.

Were Pride and Prejudice laid aside, and did every one study his own Justification, and mind

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tates Ani-  
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The Par-  
ker, The.  
43.

mind that more I fear would find out every  
argument which they take against their  
Antagonists, whilst they are doing the part  
of Opponents, contending more for Victory  
than Truth, to make against the natural  
Judgment of their own Conscience, when  
it comes to be their own case. I am  
persuaded many plead for those opinions  
and notions, upon which they would be loath  
to venture their own Souls in a dying  
hour; I value more the Judgment of a dy-  
ing Saint about Justification, than all the  
wringling Disputes of Learned men, who  
are under a great temptation sometimes of  
serving their party, in speaking Learnedly  
against the truth; and whilst they seek to  
baffle others, they baffle themselves into a be-  
lief of those errors; which for Disputation  
sake, they at first so stilly maintained, being  
not able to answer their studied Objections;  
they are judiciously punished for making so  
bold an attempt against the truth; And gi-  
ving them up to strong delusion, so deliver  
yes.

I conclude, That every Sinner whose heart God inclines by the Preaching of the Gospel, to rely upon Christ for Salvation, hath right so to do; and from this first Faith in Christ, habitually disposing the Soul

to all holiness, do arise actual repentance;  
and new obedience, at the fruits and effects  
of that Faith, evidencing the truth of  
it, to the great comfort of all sincere Be-  
lievers.

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Thy faithful Monitor.

And hearty Well-wisher

of thy Soul's Eternal good.

T. C.

The

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*for many, p. 10. For many, p. 10.*

*for many, p. 10. For many, p. 10.*

and telephone bills need less elaborate review.

# CHRIST

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# Hope of G L O R Y.

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## COLL

That God would make him sharer in the  
**Palace of the Glory of the Ministry**  
 among the **Generals** who in Christ are  
 won the **Hope of Glory**.

...to let form the excellency

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**Coherence. (a.)** Express

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### one Doctrinal Observation

the multitude of those who had emigrated.

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Christ the Hope of Glory.

was gathered, and soon after troubled by certain Seducers, pressing upon them the Observation of *Mosaic* Ceremonies, and many Human Traditions. *Paul* goes to *Rome* to acquaint *Paul* with the present state of this Church, *Chap. 1.* whereupon he, as the great Apostle of the *Gentiles*, upon whom the Care of all the Churches lay, writes this Epistle to the *Colossians*, taking notice of their Conversion to the Faith, and giving Thanks to God upon that account, *v. 3.* Praying for them, *That they might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing, and be strengthened with all might, unto all patience and long-suffering, with joyfulness,* *verse 9, 10, 11.* Then he takes occasion to set forth the Excellency of Christ preached unto the *Gentiles*, saying open the Benefits of our Redeemer, *vers. 12, 13, 14.* And then he gives an admirable Character of the Divine Person of the Redeemer, from the *15th* verse to the *23d.* exhorting them therefore to persevere, *v. 23.* by divers Arguments drawn from the Necessity of Perseverance; from the Multitude of those who had embraced the Gospel; from his own Ministry; from the Afflictions they suffered for the Gospel, *v. 24.* and from that Obligation that lay upon



## *Christ the Hope of Glory.*

upon him to preach the Gospel to the Gen-  
tiles, v. 35. enrolling the Duty of the  
Gospel as a Mystery hid from Ages, but  
now made manifest to the Saints, v. 36.  
And in the beginning of this 27th verse,  
he sets forth the Riches of this Mystery;  
He shews in the Words of the Text, how  
all this is contained in Christ of whom they  
were now possessed; they had him in their  
very hearts, dwelling there, which is  
*Christ in you the Hope of Glory.* So much  
for the *Cohesion*.

I now come to open the *Text* of the  
Text. To shew you what is meant by *Christ*;  
and what by the *Hope of Glory*. And because  
there is more of Mystery in the first part  
of the Text, *Christ in us*, than in the se-  
cond part, the *Hope of Glory*; not but that  
there is great Mystery in this too, as will  
appear by and by. But I say, there is more  
of Mystery in the first part, because we  
have some Natural Notion of Hope and  
Glory, that may help to lead us up into the  
Spiritual Sense of the Apostle here. But we  
can have no natural Notion of Christ  
being in us; this is above all the Appre-  
hensions of Reason, and must be taken in  
by pure Faith, from the Word of God re-  
vealing it. Therefore I will dispatch the  
second part of the Text first; and shew

What

[illegible]

## Christ's *Horn of Glory*

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fection of *Grace in Glory*. It is the highest Degree of that Good, that is capable of, in *Excellency*; being the Consummation of all *Divine Blessings*; the actual accomplishment of all that Good that God intended man from *Heaven*.

Having given you this plain Account of *Glory*, let us now look a little further into it; and consider it as flowing from God the Fountain of it. Let us, as well as our weak eyes will bear, look upon this Excelling, Overcoming Object, *Heavenly Glory*.

It is called *Rom. 9. 21. The Glory of God*, because God is the Author of it. He is the Fountain and first Subject of it; and therefore he is styled, *Acts 9. 2. The God of Glory*; and the *Father of Glory*, *1 Cor. 1. 31*. Compare *Mark 5. 16.* with *Rom. 8. 30.* and you will find that we are said to glorify God; and God also is said to glorify us; but with this difference: We glorify God by declaring those Divine Excellencies that were in God before; God glorifies us, by putting an Excellency upon us which we had not before. We glorify God here on Earth, God glorifies us in Heaven; as our Saviour saith, *John 17. 4, 5. I have glorified thee on earth; now, O Father, glorify thou me with the glory which I had with thee before the world was.* What was that? I wish I were able to tell you: It may be

Some of you may think I say too much; and others too little. I desire, as God will help me, to say something of it, that may lead your Thoughts into a further Consideration of this matter. Therefore I shall endeavour to open that difficult Scripture, *Glorifie thou me with that glory which I had with thee before the World was*, John 17. 5.

I conceive thus; That Christ's Human Nature upon his Ascension to Heaven, was, according to its finite capacity, lifted up by vertue of the Hypostatical Union, into the Essential Glory of the Godhead; which did not so shine forth in the Man Christ here on Earth, as it doth now in Heaven. It was under an Eclipse then in his state of Humiliation; but now this Glory is fully communicated to the Human Nature of Christ, and through Christ unto us, John 17. 22, compared with Joh. 14. 20. *I am in my Father, and he in me, and I in you*; saith he: I say, the Glory of the Godhead is communicated to the Human Nature of Christ, and through Christ unto us who are united to him. And by vertue of this Union, the other Two Persons of the Trinity, the Father and the Holy Ghost, are said to dwell in us, and to be in us. *The Father dwells in us, and we in him*, 1 John 4. 12, 13, 16. If we dwell in Love, we dwell in God; and God dwells in us; that

is,

## Christ the Fount of Glory.

in, we have seen. Appropriation of the Love of God. And the *glory* *hath* *in* *us*. *Rom* 8. 17. *Glory* *with* *us*. *1 Cor* 13. 3. *1* *speaks* *this* *in* *our* *name* *that* *we* *are* *brought* *to* *God* *in* *Glory*, *to* *the* *Father*, *Son*, *and* *Holy* *Ghost*. And thus you see how Saints are glorified in Christ. *1 John* 3. 2. *Glory* *with* *all* *spiritual*  *blessings* *in* *Heavenly* *Places* *in* *Christ*, *Eph* 1. 3. And how Christ is glorified in them. *John* 17. 16. *Christ* *takes* *the* *Saints* *into* *his* *own* *Glory*, which is their glorification, *1 John* 3. 2. *of* *their* *Happiness*. And this Manifestation of the Glory of Christ in and upon the Saints, is said to be a *glorifying* *of* *Christ*, *John* 17. 10. The Original Glory of Christ shining out upon us, is our Glorification; which consists in the *Beatific Vision*, in beholding the Glory of God, in the face of Jesus Christ; we *see* *him* *face* *to* *face*, *1 Cor* 13. 12. *Mat* 18. 10. *We* *see* *him* *as* *he* *is* *1 John* 3. 2. *which* *trans-* *forms* *us* *into* *his* *likeness*, *1 John* 3. 2. *We* *then* *appear* *with* *him* *in* *glory*, *Col* 3. 4. *John* 17. 24.

What can we conceive of this Glory? What is this Glory? *1 John* 1. 10. *1 John* 3. 2.

The Scripture sets it forth by Allusions to things that are natural; and to that it is

Glory, such as a Splendor or Lustre shining up and radiating from the Beauty and Excellency of a thing above other things. So God outshines all Creatures, being infinitely

Good. So that Glory, in its perfection, as it is in God the Fountain of it, it is a continual Effulgency and Brightness flowing from God the Perfection of Beauty. He dwells in inaccessible Light. This is called sometimes, *The brightness of his glory*, Heb. 1. 3. always sending forth resplendent Beams and Rays of Light, which do reach us in Heaven, and do reflect a Glory upon us.

Thus the Glory of God is set forth in Scripture by things that are most glorious in our sight: And I must tell you, That Faith sees something in God, that is beyond all these Metaphors of Light and Brightness; I say, beyond all these Notions of Light and Brightness, a more excellling Glory; in comparison of which, all created Glory is no Glory. But the Beatifical Vision is above all the Visions of this Glory, that Faith now gives us, because it fills and satisfies the whole Capacity of our Souls: We are then possessed of all, and desire no more. The School-men tell us, Heaven is *Appetitus quietum*, doth satisfy and quiet the Desires of a man. So saith the Scripture, *Psal. 17. 15. When I awake, I shall be satisfied with thy likeness*; speaking of the Resurrection. *If the Love of the world is in you, the love of the father is not in you*, 1 John 2. 15. If we are still flying out in our affections after worldly things, it is a

sign

sign our minds are not quieted and satisfied with God alone. School Divines say further, That in Hell there is fear, but Heaven is above all Hopes. And they give this reason for it, Because in Hell there is *Succession*; a Succession; of Punishments, which causes Fear; but, say they, in Heaven, Glory is *without Succession*; without Succession; i.e. it is all present before, and I suppose they mean this, That the Saints above, have a kind of actual Comprehension of their Eternal Beatitude, in which there is nothing past, or to come, but all as present before them. They don't Hope; but certainly know that their Blessedness doth continue for ever: That is, I say, the Saints above, after the Resurrection, cannot be more happy to all Eternity, than they are the first moment of their Glorification. And thus I mean by an actual Comprehension of our Eternal Beatitude. All as present to Glorified Saints.

Brethren, If these things seem difficult to you, and do pass your knowledge, as to above your comprehension, it is your happiness it is so, that there is more Glory reserved for you, than you can conceive. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man; the things that God hath prepared for them that love him. Besides, pray consider; we that

are

are Ministers, do prophesie but in part; we see but through a glass darkly; no wonder then if these things seem abstruse and enigmatical. The more spiritually-minded you are about these deep things of God, seriously considering the Sufferings of Christ, and the Glory that shall follow, as 1 Pet. 1. 11. the more plain and evident will this Glory be unto you. You will know more of it than the Tongue of Men or Angels can express. There are certain Elevations of an enlightned mind, that do sometimes raise our Apprehensions of Divine Mysteries above and beyond our ordinary thoughts of them. The Spirit takes us up into the Mount of Glory, and shews us the things of Christ more demonstratively than any Minister in the World is able to do. When we are heaving at some heavy body, we lift here, and we lift there, and it may be upon some sudden strain, we move it a little, though ordinarily we cannot stir it: So there are some certain strains of Faith, that give us that discerning of Spiritual Things, that we never had before, lifting up our heads within the Vail.

Let us then wait upon God for such further manifestations of his Spirit, and pray, That he would shine in our hearts the Light of the Knowledge of his Glory.

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## Christ the Hope of Glory

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What shall I say more? Now we live upon Creatures, and have but a remote View of God in them and through them; and this is our Grace. But when we come to Heaven, God will be all in all. We shall stand in no need of Creature-Comforts to Eternity, but shall derive all our support, satisfaction, and joy, immediately from God himself. His Spirit will be instead of Meat, Drink, and Cloaths to our bodies, and will to Eternity fill up the Capacity of our Souls with Ravishing Joys and Delights: And this is our Glory.

The sum of all is, That Christ received into the heart by Faith, as our Jesus, our Redeemer and Saviour, doth beget in the Soul thus relying upon him, an earnest Expectation, and lively Hope of all that Good that may consummate and perfect mans Happiness to Eternity. And this in the Text is called Glory, *Christ in us the Hope of Glory*. So much for that part of the Text.

I come now to the First Part of the Text. What are we to understand by *Christ in us*? And this is Mystery upon Mystery. It is evident, that in Scripture Christ is said to be *in us*, and we *in him*; *he to abide in us*, and we *to abide in him*. I shall now only give you a more general Exposition of these Words; in the general sense of the Text.

I say,

I say, Christ is said to be in us, and we in him; To abide in us, and we in him, John 15. 4. And all this must be spiritually understood; all this is by Believing; by Faith we receive him, and by continued Acts of Faith we do keep him dwelling in our hearts, Eph. 3. 17. We abide in Christ, and Christ in us; we are in him, and he in us, when we do persevere in the Faith; when we have in our hearts inward belief and persuasion of all the Gospel faith, concerning Christ as our Redeemer and Saviour. He is in the thoughts and imaginations of our hearts continually; and we do act towards him according to what we believe of him; this is believing indeed. And here comes in hope, as most suitable to the apprehensions of our Faith concerning Christ as our Jesus. Christ in you, *Keisde omdur*; some render the Greek thus, Christ among you; outwardly Preached to you, is the hope of Glory. This is Doctrinally true; but this is not enough to beget Hope. Many hear, and don't believe; they have much of Christ without them, but nothing of Christ within them. Hope arises from something within expressed upon the mind; the Soul doth not stir till then, doth not put forth any act of Hope till Faith comes; That sets all the wheels in motion, draws our affections after

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after him; such is the power of Faith; that we cannot but love and desire what we believe to be so good and desirable: Hope naturally springs out of Faith; and in this Hope you have the comfort of your Faith; you see the benefits of Faith, rejoicing in what you believe. Gospel truths are very advantageous to a believer, when he sees the advantage that accrues to him by them; and therefore is filled with joy unspeakable, and full of Glory, by believing. We should be little concerned in our Faith, were it not for the Hope it begets. It is life Eternal to know Christ; in the light of that knowledge you perceive how you live in him, and by him: As Faith carries up our Souls to Heaven, so it brings down all the good things of Heaven to our Souls. Faith is a very enriching Grace; *rich in Faith*, saith the Apostle; when the Soul takes notice of this, it cannot but Hope. What Faith hath obtained of God through Christ, Hope goes out after, longs for, and patiently waits for things unseen: Faith hath ensured them, and therefore Hope will expect them. So that Christ outwardly Preached, is the Hope of Glory; that is, Doctrinally so: It is Doctrinally true, but it is not experimentally true to you and me, that Christ is our Hope of Glory, till we do believe in him:

him: Christ must be ours, before this Hope in the Text can be ours: Christ is not ours, till we receive him by Faith from an inward Revelation of him, Gal. 3. 26. Till then, he is a Christ without us, not in us. With the heart man believes; It is an inward act of the mind to believe in Christ. The Soul doth converse with Christ about its own Salvation; our Thoughts are much taken up in considering him; applying to our selves the benefits of his Death. If Christ be thus in you, you cannot but have Hope.

I am upon the general Exposition, and shall shew you more at large, how Christ is in us by believing.

I say, Faith lets Christ into the Understanding, Will, and Affections.

Naturally when the Understanding acts upon any Object, it draws the species and image of that Object into its self: Hence they say, *Intellectus intelligendo fit omnia*; the Understanding is every thing it understands; That is, it takes in the Idea, Shape Image of that thing which it knows, under all its distinguishing Properties; else there would be confusion in the Understanding; we should not know one thing from another, which is not to know at all.

So Faith brings in Christ into the Soul under a peculiar Character, as the fairest  
of

of Ten thousand; proposes him as the greatest truth to the Understanding; as the greatest good to the Will, and frames conceptions of him accordingly; thus is Christ formed in us. Faith doth not take in Christ notionally only, to lye by, as other notions do in which we are little concerned; but it takes him in in reference to our selves, as a new Mould into which the Soul is to be cast, as a Spirit and Principle of new life. He comes to rule and reign, and to reduce men to a conformity to himself. And here lies the difference between historical and saving Knowledge; one is purely Speculative, the other is Experimentally Practical; that is, there is always something done upon it, in and by the Soul, 2 Cor. 3. 18. *We do behold as in a glass the glory of God, and are changed.* Pray observe that Text: There is a Beholding, and there is a Transformation upon that beholding, a being changed into the same Glory. We do not know Christ savingly, if every thing we know of him doth not help to change us more and more into his Image; I say, we do not know Christ savingly till then. You must judge of your saving knowledge of Gospel Truths, by the lively impressions they make upon your hearts. Are you brought to act, do, think, that which you never did before? Do you find Christ hath had a quickning

quickning influence upon your Hearts? Is indeed become your life? He livingly knows Jesus Christ, who doth act towards him according to what he believes of him. Let men talk of this or that concerning Christ, and pretend to understand all Mysteries, to have all knowledge; yee unless they can shew the work of the Gospel written in their hearts, as the Apostle speaks of the work of the Law, *Rom. 2. 13.* I say, unless they can shew the work of the Gospel written in their hearts, I am sure they are nothing. For it is impossible to receive Christ by the saving knowledge of Faith, and not to have his Image impressed upon all the faculties of the Soul by that Faith which first brought it in. The very conceptions of Faith concerning Christ, are the very thoughts of mans own heart; so he is, so he thinks, so he acts, even as he believes. Gospel truths cannot enter into our rational Nature at any other door, than that of Faith: When Faith comes, there needs nothing else to turn that Soul unto God. Every man is as his Faith is. Faith contains the true inward sense of the Soul about Jesus Christ: And God is the Author and Finisher of this Faith, and understood to be so by all true Believers. Pray let us close up all with this; for I am only now labouring

ing as well as I can to shew you in general, how Faith lets Christ into the Soul. The main thing in Conversion, is Faith; and the main thing in Faith, is the Power of God in working it. These two things are principally taken notice of by all Believers. They observe them in others, much more in themselves, *Acts* 11. 17, 18. compared with *Acts* 14. 23. What notice did they take there of the Faith God had wrought in those? They perceived they had received the same Faith with themselves; that God had granted unto the *Gentiles*, *Repentance unto life*. Faith is the main thing in Conversion: Christ is the same in himself, both before and after Conversion: So are all Gospel-truths the same in themselves; only then we did not believe them, and now we do. It is Faith makes all the difference; and the principal thing in Faith, is the power of God in working it. How doth *Paul* admire the goodness of God to him, that he should obtain Mercy, and believe in *Jesus*? Lord, saith he, *What wilt thou have me to do?* He never called him Lord before: The High Priest was his Lord and Master before, from whom he received his orders what to do against the Saints. Now he is Sick of that employment; he lays down his Commission at the feet of Christ, and desires



he would give him instructions what to do: None should be his Lord; None should now command him but *Christ*; *Lord, what wilt thou have me to do?* The beginning of Faith and Conversion, lyes in looking unto Christ for Power to believe. And our first Faith usually breaks out in an *Outcry* to God to help our unbelief. All true Converts are sensible of this, they in *Acts 7. 47.* How did they Praise God for their Conversion? They ascribe it all to him. I say, our first Faith in the Lord Jesus, comes in with a sense of God's Power in working it; and Faith is known to be the gift of God, by those who have it. They who begin their Faith in the strength of their own Reason, thinking to take in such considerations of God and Christ, and to draw such arguments from Scripture, as can induce them to believe, will find themselves mistaken. I am persuaded the doubts and fears of many Believers have their rise from hence; That they did not begin their Faith in such an humble dependance upon God for strength to believe; they did not, I say, do this as they should. And it appears that that is the cause of their fears, because nothing but such a dependance upon Christ for Grace does cure them. When once they have learned the right way

of



of believing and trusting in Christ, they enter into rest, there is an end of all their fears.

There are Promises in Scripture made unto Faith; and there are Promises made of Faith.

These, so far as we may be concerned in them, seem to be made to Believers quite void of Faith: Though to Unbelievers remaining in unbelief, nothing is promised; yet all things are promised to Unbelievers, going out by Faith unto Jesus Christ: Or, if you will, I had rather express it thus; These promises of our first faith, of the first Grace, of giving the Spirit, and the like, they are made to Christ in the behalf of Unbelievers, such who were from Eternity ordained unto Life; so many of them whose Names were written in the Lamb's Book of Life. The Covenant of Grace made between God and us, doth respect the Covenant of Redemption between the Father and the Son. This first Faith is wrought in us in such a manner, that we are sensible of the Divine Power and Efficacy of God's Grace in working it. Though God doth lead out our Souls into rational considerations of Himself and his Son; yet we find that these considerations do flow into our Minds from an inward Revelation made of Christ. We do know, that such thoughts of God and

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Christ, could never have come into our minds, if the Holy Ghost had not suggested them. In his Light we see Light; and our coming to Christ, is always by the Father's drawing.

### C H A P. II.

More Particularly,

*How Christ is in us by Faith: How Faith brings Christ into the Soul: Or, how Christ converts himself into our hearts through Faith: And also, How we may discern this in our selves.*

**T**His is the Point, and a Point of great-  
est concernment it is unto us all: And  
therefore, I beseech you follow me with  
your strictest Attention.

*First*, That Christ may be in us, it is  
necessary that he should be first outwardly  
proposed unto us. There is an outward  
Light of the letter proposing Christ to us;  
and there is an inward Light of the Spirit  
revealing Christ in us. It is one thing to  
speak Notionally, from the outward Light  
of the Letter; another thing to speak Ex-  
perimentally, from an inward Light of  
the thing it self in our own Souls. Besides  
the outward Light of the Word, there is  
in every true Believer an inward Light,  
flowing through the Word from the Ob-  
ject,

ject, or thing spoken of. The Spirit reveals Christ the Object, and so making us Light in the Lord, in his Light we see Light. As we cannot see the Sun but by its own Light, so neither can we see Christ but in his own Light. By Faith we go unto Christ, by Faith we go into Christ, and we sit down in his Light, entertaining our selves with Spiritual Contemplations of his Glory. I say, that Christ presents himself to us in a Gospel Promise, as our God and Saviour. He offers himself to us as such; and by offering himself, or under that proposal, he doth act as a Gracious God towards us. Here lyes the Converting point, the effectual working of the Word; when together with the outward proposal, Christ lets forth some Virtue from himself, to draw in the Heart unto him. When God owns us for his Children, who were not his Children before, yet his Adoption makes us Children; that is the time of our effectual Calling: When under the outward Preaching of the Gospel, Christ doth so powerfully imprint his own first act of Love upon us, in dying for us, that we cannot but be sensible of it. His Love is shed abroad in our hearts, we are overcome by it; we cannot but call him Father, who by calling us Children hath made us so; letting in at the same time

time the Spirit of the Son into our hearts. God's owning us for his Children, is a sufficient proof that he is our Father, we cannot but call him so ever after. *Rom. 8. 16.*

Thus Christ makes himself inwardly known to us, by giving us Faith in himself; for there is no other way of knowing Christ, but by believing. Sense and Reason cannot bring Christ into the Soul, but Faith can, giving that account of him from the Word, that is fully satisfactory. How Glorious is Christ in the Eye of Faith! How is a believing Soul taken with him as the Fairest of Ten thousand! And this is the first step, according to the Method of the Holy Ghost, that God takes in bringing Christ into the Soul.

*Secondly,* Christ is let into the Soul by an appropriating act of Faith, by which we do take him into our hearts as our Jesus: Every Believer saith for himself, the Lord Jesus, my Righteousness, and my Life, and my Salvation, my God, and my Lord! The Soul knows this by that sense that Faith gives of that act by which we do receive him; I say, by that sense that Faith gives of that appropriating act by which we do receive Christ as our Jesus. Those who understand themselves in an act of believing, know it to be so. Saving Faith, so far as it reaches, is all evidence;

it carries conviction along with it of those Truths which we believe. *Heb. 11. 1.* I told you the last time, How Faith doth Spiritually draw in the object upon which it acts, into every believing Soul. Faith is in us, Christ is in our Faith, as the object of it, always in the view and eye of Faith. Faith hath nothing else to act upon for Justification, but Christ held forth in the Word: Now Faith takes Christ out of the Word into the Heart. And this I would a little open to you; for here lyes the Mystery of your Faith; this is the critical Act of Faith.

I say thus; Faith takes in the Promise, and in and with the Promise, Christ himself, who is wrapt up in it. Faith takes in the Promise; and in and with the Promise, the Mercy it self that is Promised, Our Title to, and Interest in the Lord Jesus Christ, it doth arise out of this Act of Faith. By this Act of Faith, all is compleated both on God's part and our part, that may confirm our Title to Christ. God hath past his word in the Promise, Faith lays hold upon that Promise, receives Christ from the hand of the Father as his Gift, hath it from God's own Mouth that Christ is ours; and Faith doth so interpret the Promise of God to the Soul, by a particular application of it unto us by Name;

which gives us that security of mind about our real Interest in Christ, that we do no longer doubt of it. We are under a sense of the greatness of the Gift, of the free Grace of the Donor, of our Propriety and Interest in so great a Gift; and all this by our actual receiving the Promise, and in and with the Promise, Christ himself promised. Faith draws both into the heart together, Christ and the Promise; and Faith keeps them together; it is impossible to have and to hold one without the other. A Promise of Christ, is Christ to a Believer; Faith takes hold of Christ in and by the Promise. Faith carries in the Promise, as well as Christ, into the Soul: To prevent all after challenges, The Devil is ready to question our Interest in Christ; How came you by Christ? By Peace? And Pardon? What have you to shew that Christ is yours? Then the Soul holds up a Promise. Here is the offer that God hath made of Christ to me, faith a Believer; and what should hinder my acceptance of it? I have accepted it, and I will keep my hold on this Promise; It is the Word of God to me, who cannot lye; and what have you, Satan, to say against this? Thus by resisting the Devil, we make him fly from us. And this Armour of Light doth so dazzle the Eyes of the Prince of darkness,

ness, that he is not able to stand before it.

Many complain that Christ is not theirs, but they do not consider, that it is long of themselves, because they don't receive him: *To as many as received him, to them he gives power to become the Children of God.* You will never be able to apprehend your self to be a Child of God, till you receive Christ; do that, and you will quickly find the Spirit witnessing with your spirit, that you are a true Child of God.

*Thirdly,* We always have in this appropriating act of Faith, by which we take Christ into our Souls, a respect and reference to Christ without us, to him as actually Incarnate, according to the Word, and personally Glorified now in Heaven, yet Spiritually present in us. I speak this against a late Generation of Men, who speak so much of the Light within them, and would seem to understand the same that we do by Christ in us; though it is evident they put a mere natural Principle for Christ; it is not the Person of Christ as God-Man who dyed at *Jerusalem*, and is now Glorified in Heaven, and in our Nature in Heaven; it is not this Christ whom they rely upon, but a Principle of Light in themselves, which they call Christ; a mere imaginary Christ.



If our Faith doth not terminate upon the Person of Christ without us, and fix distinctly upon him, observing what was done in, by, and upon his Person, as Dying for us; Rising, Ascending up to Heaven, continually making Intercession there for us: I say, if our Faith doth not begin with the Person of Christ, and end in the Person of Christ, we may be mistaken in all our seeming Spiritual apprehensions of Christ. The Spirit of Christ is the Spirit of a real Person, of the second Person in the Trinity, who is very God and very Man. To talk of the Spirit of Christ, without any relation and reference to the Divine Person of Christ, is mere Enthusiasm, and overthrows the foundation of Christian Religion. When the Scriptures speak of Christ as dwelling in us, it still refers to the Person of Christ, to what was really done, and acted by, and upon that Person. *Rom. 8. 11.* His Spirit dwells in you, *i. e.* the Spirit of him that Rose from the Dead, and is now Alive in Heaven. When we speak of Christ being in us, we do not mean his Corporal, Personal Presence, but his Spiritual Presence. *If any man hath not the Spirit of Christ, he is none of his,* so saith the Apostle, *Rom. 8. 9, 10.* Though his Person be taken away from us, *Acts 1. 11.* and is contained in Heaven till his second Coming;

Coming: Yet the Life, Power and Spirit of Christ doth dwell in us now; and this is the Spiritual Presence of Christ in the hearts of Believers now; this is a good proof of Christ being in us of a truth, in power and spirit, 2 Cor. 13. 3, 4, 5.

Fourthly, Christ appears to be in Believers by the inward Communion they have with him, by the daily moving of their hearts towards him, the Soul gathering up it self more and more into Christ, often revolving what Christ hath done for them, Truly our fellowship is with the Father, and with his Son Jesus Christ. We have frequent serious Thoughts of Christ: That which is in you, is in your Thoughts, must be in your Thoughts, you are full of him. Some can think of nothing but the world, and the things of the world; and it is a sign Christ is not in them: That's the Fourth.

Fifthly, By the suitable actings of the Soul towards Christ in the most proper and seasonable Exercise of those Graces that such or such a Manifestation of Christ unto us, may call for.

A Soul in Communion with Christ, is very observant of him, very attentive to him, eyes him strictly; As the eye of the servant looks unto the hand of his master, and the eye of the maiden to the hand of her mistress,

*stress, so do our eyes wait upon thee, O God; Psal. 123. 9.* You would take it ill, and count it a great neglect in a servant, if while you are speaking to him, he should look another way, not minding what you say: And so doth Christ: If you will not keep him company when he comes to visit you; if you will not sit with him, and converse with him, and perform your part of Communion with him, readily answering to his Call, making suitable Returns to all the Motions of his Holy Spirit, you offend the Holy Ghost, and give him just occasion to leave you to your worldly, sullen frame of Spirit. See what the Spouse in the *Canticles* lost by such a carriage, *chap. 5. 1.* She was in a sleepy frame when Christ came to visit her, not at all disposed to entertain him: He calls, and knocks at the door, uses many loving compellations to allure her to open to him: *Open to me, my love, my dove, my sister, my undefiled.* What kind, soft words are here! Christ would fain have had Admittance; tells her how long he had waited, that he was now benighted, and suffered the injury of the weather, was wringing wet: Nothing would do; she is loth to rise; *I have put off my coat, how shall I put it on; I have washed my feet, and how shall I defile them?* What! set her naked feet upon the bare ground! not she;

She, tho but a step or two to the door. After she had paused a while, she bethought her self, and arose; *I rose up to open to my beloved, and my beloved had withdrawn himself, and was gone.* And well he might after such ill usage. If Christ be in you, be sure you use him well, lest he withdraw from you. They who know what it is to have Christ within them, unless it be under some such Temptations as the Spouse was assaulted with, they will do all they can to keep him dwelling in their hearts: They study to please him; their Carriage towards him is fairable to the Apprehensions their Faith hath of him. There are many things in Christ, that fall under the consideration of a Believer, some at one time, and some at another; some upon one occasion, and some upon another, as the matter they come to Christ about, may require; and as he is pleased to let out himself more or less to us: This must be attended to: We must answer the Call of Christ, by stirring up that Grace by which we may best experience the sense of what Christ is to us, doth for us, requires of us, at such or such a season, under such or such circumstances, in reference to this or that particular discovery Christ makes of himself unto us. Sometimes our duty lies in acting this Grace, sometimes in acting that Grace; whe-

whether it be Faith, Love, Fear, Joy, &c. Tho we cannot act one Grace aright, but we must in some degree act every Grace; for all Graces run into that one, which bears the name for the time, as most suited to the present occasion we have for the Exercise of our Grace. Hence the Saints sometimes speak of one Grace, and sometimes of another Grace. Sometimes it is Faith, sometimes it is Love, Zeal, Joy. *I protest by our rejoicing in Christ Jesus.* Sometimes it is this, sometimes it is that Grace, that their Souls are most taken up with. There is that in Christ that will draw out every Grace in its season; and we should at all times be in the actual exercise of some Grace: If you ask, Which? I say, That which best suits the present occasion that is given for the exercise of your Grace. We should labour to pitch our Thoughts upon that in Christ, that doth most directly relate to our present case; and many are the cases of our Souls; God hath ordered it so, that we might have recourse to all his Attributes, sometimes to one, sometimes to another: God hath suited our dependance upon him to his several Attributes, and to the several Properties of his Name, and of his Son's Name. He expects our Faith in him should be always grounded upon that in Christ, which we see makes most for  
our

our present Relief: Whether we want Wisdom, Righteousness, Strength, Patience, Pardon, Comfort, we must eye that in Christ that is the next immediate Encouragement to our Faith for that thing.

In the next place I shall shew you the necessity of Christ being in us; and that upon a double ground.

*First*; Because otherwise there can be no Vital Union between Christ and us; no real Communion with him, no saving Application of him to our Souls; no Communication of Life and Grace to us. *A Branch can't bear fruit, unless it abide in the Vine; no more can ye, except ye abide in me, John 15. 4.* He saith further, *Every branch that brings not forth fruit, v. 2.* (A dreadful Text; it should make Professors tremble at the reading of it); *every branch in me that brings not fruit.* No wonder to hear of fruitless Professors out of Christ; but to hear how fruitless many are who are in Christ, that is outwardly by Profession! We may seem to be in Christ, when Christ is not really in us. The unfruitfulness of many Professors, gives sad Demonstration of this Truth. When Christ is really in us, we must needs be in him; there is a mutual in-being in each other, *John 17. 21. That they may be all one, as thou Father art in me,*

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*me, and I in thee, that they may be one in us.*  
 This is meant, not of a Personal, but of a Mystical Union, a Spiritual Union, Christ letting in the Virtue, the Power of his Resurrection upon us, so purging our hearts from corruption, and redeeming us from our vain conversation.

*Tit. 2. 14.  
 1 Pet. 1. 18.*

*Secondly; Christ must be in us, because Christ hath much to do within us. He hath a kingdom to set up, Luke 17. 21. Many strong holds of Satan to pull down; the strong man to cast out; many lusts and corruptions to mortifie; many Graces to raise up and strengthen: He sanctifies us throughout, not only in Body, but in Mind and Spirit; and therefore he must deal inwardly with us: He takes away an heart of stone, and gives an heart of flesh; and this is inward work: The Spirit of Christ strives with our Spirits about this; deals with the hearts of men to turn them unto himself. Many Checks, many Calls, many Pangs, many Throws, before Christ be formed in us, Gal. 2. 19. He is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, Rom. 2. 29. This inward man is renewed and strengthened day by day, by Christ living in us, Gal. 2. 20. comp. with 2 Cor. 4. 16. Tho Christ hath done much without us, in dying for us, yet if he did not come into*



te by his Spirit, we should be little the better for all he hath done without us. Christ is a Saviour out of us by his Merit, and in us by the Virtue and Efficacy of his Spirit. He makes a powerful entrance at our first Conversion: he creates new Principles, by which he works further and further upon the heart, till he hath reduced it to perfect conformity to himself.

Now here may come in a Query; Possibly some may say, Could not Christ have done all within us? What need he do any thing without us? Might he not come and live in us, without dying for us? Might he not enter in the Soul, and sanctifie us, though he had not first suffered outwardly for us?

I answer, No;

1. Because the Justice of God had been then unsatisfied: God the Father, God the Son, and God the Holy Ghost, were all unsatisfied: They could have nothing to do with fallen Man in a way of Mercy, till Satisfaction was made to Divine Justice.

2. Supposing such a Sanctification, man must be damned, notwithstanding, for his former sin. Now no man will bear the pain to wash and cleanse a Vessel that must presently be broken in pieces, and thrown away. What Christ did in Person in our



Nature without us, that he doth Spiritually in our Hearts. As he suffered on the Cross for us, truly so he suffers much in us, and by us, meets with much opposition from in-dwelling Corruption. The Fight of Faith is great and long, even to our lives end; our Warfare is not accomplished till then. Tho Christ hath satisfied the Law and Justice of God in dying for us, yet the same power must be put forth to make us believe this, as in raising up Christ from the dead. Christ meets with a Legal Conscience in every man, that will not readily admit of the Grace of God, till it be overpowered by the Spirit of Christ, and sprinkled with his Blood. It is a mighty work of Divine Power, to bring over a trembling, convinced sinner, to trust in Christ for the Pardon of all his Sins. There are many carnal Reasonings against this, many thoughts and imaginations that do with a great deal of confidence exalt themselves against the Mystery of God's Grace in Christ. Now all these Thoughts must be brought into Captivity to the Obedience of Christ. And this is a mighty work of Divine Power, like levelling of Mountains, and breaking Rocks asunder, giving Hearts of Flesh, that may take in Impressions of God's Love to us in Christ, and thankfully accept of Eternal Life, as the

Free

Free Gift of God. When it pleases God to open the wonderful Mysteries of his Grace to us, by shining into our hearts, he doth at last fully convince us of that which we could never believe before. Were there more of this inward Religion among us, more of the Power and Efficacy of the Gospel experienced in the hearts of Professors, the favour of it would be much stronger in our lives. Christ within makes every thing in the Soul bow down before him.

Let us not then keep at a distance from Christ, but gather up nearer and nearer to him by Faith, till we are united and joined to the Lord in one Spirit, and then the Power of Christ will rest upon us, 2 Cor. 12. 11. *We shall be strengthened with might in our inward man*, Eph. 3. 16, 17. It must needs be so, if Christ be in us. How strong is the Devil in the hearts of Wicked Men? How doth he rage and rule *in the children of disobedience*? Eph. 2. 2. Let Satan enter into Judas, what bold Attempts doth he make upon his Master? How ready to betray him? Thus when the Devil is in men, how mad are they? How doth he hurry them on to all manner of Wickedness; till Christ, who is stronger than this strong man, *enters in and binds him, casting him forth*, Matt. 12. 28. Unconverted men are

like so many mad-men; the Devil is in them; Satan reigns in them; and it will never be otherwise, till Christ comes into them: The Power of Satan's Kingdom is founded in the Darkness of our Minds; and when one beam of Saving Gospel-Light shines in upon us, we are turned from the Power of Satan unto God, the whole Soul is subjected to him; every rebellious Thought is captivated to the Obedience of Christ. Till we feel Christ thus living in us, we know not where we are, nor what our state is. If Christ be not in you, I am sure you are not in Christ; and what the sad consequence of that is, you may see *Ephes. 2. 12.* *At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; without God in the world, having no Hope!* But Christ in us is our Hope of Glory.

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#### C H A P. III.

I Shall now draw both Parts of the Text into one Doctrinal Observation, which is plainly this; *That Christ in us is our Hope of Glory;* or Christ dwelling in our hearts by Faith now, is the only sure ground and foundation of our Hope of Glory hereafter.

And

And therefore (1 *Tim.* 1. 1.) Christ is called our Hope. Why he is so called; and how our Hope is grounded upon him, I am now to shew.

(1.) From the Nature of Faith, by which we receive Christ. And

(2.) From the Object of Faith, Christ received, or *Christ in us*.

I shall shew you, How Faith, by receiving Christ into the Soul, begets Hope; And also, How Christ received, doth feed, nourish, and maintain this Hope, keep it up.

I begin with the

First, To consider the Nature of Faith, as it is a Cause of Hope. When the Apo-

stle saith, *Christ in us is the Hope of Glory*;

he means Christ received by us, or Christ

believed on: For nothing but Faith can

raise up Hope; no, not from Christ him-

self. Faith is before all other Graces, is

the Mother of them all. Hope, Love,

Fear, Joy, Zeal, and the like, are but the

several Motions of the Heart towards

Christ, as he is represented to us by Faith.

Faith raises and sanctifies our Affections;

lets them out upon Christ, so leading out

our Souls towards him, by all those holy

Passions that may be any way expressive of

the high Veneration we have for him. Our

Affections do express the sense of our Souls, whether we like or dislike; how we stand affected towards any thing proposed to us.

My business is, To shew how Faith begets Hope; how naturally Hope rises out of Faith, and is founded upon it. And I shall argue from the Nature of Faith, as it stands in relation to Hope, so it is spoken of, *Heb. 11. 1. Faith is the substance of things hoped for, and the evidence of things not seen.* It is the Substance, *Latine, Quasi futuram rerum spectandam.* It is Calvin's Notation upon the word, *impugnare, Institut. lib. 3. c. 2. Sect. 41.* Faith is that which under-props Hope, and therefore rendred the substance of things hoped for; a substance, denoting not only the substance of the things hoped for, in the Understanding of a Believer, but also the help that Faith gives our Minds to conceive of things to come, as if they were now before our eyes, and in our hands. Faith is *Hypostasis*, that which under-props our Hope, that which Hope stands upon. Faith bears up Hope; Hope stands upon the shoulders of Faith, and looks over into Eternity, upon things to come, which are lifted up as it were by Faith, out of their Futurity, and rendred as present to us in their very substance; that is, The Objects of a lively Hope do affect the Mind of a Belie-

Believer, as much as present Objects do our Senses. Hence Faith is also called *ἐλπίς*, the *Index*, Ofsension, Probation, or Conviction of things hoped for; that is, it is the evidence of things not appearing; the sight or intellectual Vision of things not seen; it is the Perspicuity or plain Appearance of things obscure; it is the presence of things absent; the demonstration of things occult and hidden; and all this, because Faith doth secure to us what is hoped for from the Promise of God: Evidence is a rational, intellectual thing, the demonstration of something to our Understandings: But the Substance of a Thing is the Thing it self, it is as if it were so, to a Lively Hope thus raised and influenced by Faith. *Faith is the substance of things hoped for, and the evidence of things not seen.* Besides, Faith sees that in Christ that answers all Objections against our Hope, His Power and Ability to save, is unquestionable to every true Believer; whether he will save such vile sinners as we are, many doubts may come in at this door; but it is of the Essence of Saving Faith to believe the Power and Ability of Christ to save to the uttermost; there can be no Faith till then, neither weak nor strong. Where there is nothing to relye upon, there can be no reliance. That which we rely upon

must be sure and certain in it self. Hence Christ is compared to a Rock, to a Foundation, to a Corner-Stone that bears up the Weight of the whole Building. He is our mighty to save, and must be looked upon as such, before a poor trembling sinner will venture to trust in him. I grant, they who don't question his Power, may doubt of his Will; as that *Lepser*, *Matth. 18. 2.* *If thou wilt, thou canst make me whole.* Yet when things come to extremity between God and a Sinner, Faith in the Power and Ability in Christ to save us, will carry it against all formalities of any unwillingness in him to save us: When we are put to it indeed, Faith will make the venture; the Consideration whether he will or will not save thee, is out of doors then; you'll cast your selves upon him at all adventure; *I perish, I perish; tho thou killest me, I will trust in thee: To whom should we go with thee only are the words of eternal life. There is no other name under heaven, Salvation is in us whar,* *Acts 4. 12.* There is many a soul goes to Christ for Salvation, who at the same time may fear, and think, and it may be, say, That Christ will not save them, will not own them, nor look upon them, but having none else to fly unto, to him they must, and to him they will go at last, if they belong to God; *Lords save*

as we perish, say they. They come to Christ under fears of perishing, as appears by their Outcries; and yet not without some hope of Deliverance, as appears by their Coming. I am persuaded many a dear Child of God goes out of this world, under such a trembling Act of Faith; and blessed are they that do so; for certainly that is dying in the Lord. It may not be so comfortable, yet it is a safe state. And this may be not only the concluding Act of Faith in a dying hour, but Faith may and doth so act in weak Christians at other seasons; it brings them to the feet of Christ full of Fears and Doubts, and there they lye, and there they will lye, till help comes from the Lord. They are long a coming to Christ; but come they will, first or last: It shews they have some hope, more it may be than they themselves take notice of: They express it rather by their Actions than by their Words: They act like those who have hope, tho they speak like those who have none; *Master, save us, we perish*. I must allow something for these doubts and fears of our Acceptance with God upon the account of our own unworthiness, as consistent with the Nature of Saving Faith in the main: Yet whatever shew of Humility they have, they are but a proud piece of Unbelief: And I will further



ther say, That these distrustful Thoughts of Christ's Willingness to save us, are most directly opposite to the Hope in the Text, and do arise, I am persuaded, from a secret Distrust of his All-sufficiency and Power; tho we may not discern this in our selves. That act of Unbelief that is uppermost, and most palpable, goes for all the Unbelief that is in our heart, when it is quite otherwise, if they were searched to the bottom. Unbelief hath many Strings and Fibres; it is a complicated thing, all evil is in it, even Atheism it self; let us carry it how we will, it is a denial of God. See how the Psalmist, *Psal. 77. 7, 8, 9.* under a fit of Unbelief, doth not so much question himself, as God's Faithfulness and Truth; *Is his Mercy clean gone? doth his promise fail for evermore? hath God forgotten to be gracious?* He had forgot himself, and he thought that God had forgot himself. But as I told you before, Faith in the Power of Christ, will carry it at last against all our fears: *At what time I am afraid, I will trust in thee.* As there is something in Fear that makes us draw back from God, so there is something in it that puts us forward. The greater the extremity is, the more apt we are to venture. As a man pursued by an Enemy, and running for his life, tho he may boggle at some difficult pass,

pass, he tries, and cries again; draws back his foot, thinks he feels the ground sink under him; but the Enemy being now at his heels, he must through, or Perish; and so he ventures without any more ado, and glad he is to find firm ground under his feet, he did not think so, till he was upon it. And so it is with a weak Believer; Faith doth not presently drop all its fears when it is coming to Christ. Act reliance upon Christ, and you will find support, which was the thing you doubted of; by taking hold of Christ, you will stay your selves, and feel your selves upheld. A Soul when actually come to Christ, is rid of many fears it was under all the while it was coming, and lives under a more comfortable Hope ever after.

And thus you see how Faith begets Hope, how naturally it arises out of Faith.

In the Next place, I shall shew you, how Christ received; or, Christ in us, doth cherish, maintain, and keep up this Hope in Believers; *Christ in us, the Hope of Glory,* saith the Text.

*Believers!* Glory is a great thing, and the Hope of Glory is a great Hope. And great hopes must have a great foundation to support them. There must be that in the ground of my Hope, that will, at least, make it probable to me, that the thing I

Hope

Hope for, is attainable that way, else it is not a rational ground of Hope. Now I will make it evident to you, That a Believer is the most rational man in the world in all the settings of his Faith and Hope. He goes upon sure ground, he hath the clearest Evidence, the fullest Conviction, the most demonstrable Proof on his side, that can be, which heightens his Hope exceedingly. Do you make good the foundation, *that Christ is in you of a truth*; and I will make good the Hope built upon it; and prove it to be sufficiently grounded, provided you are grounded, and settled, and established in the Faith. *Col. 1. 23. comp. with Col. 2. 7.* I am sure you will not be moved away from the Hope of the Gospel.

I shall shew you, that Christ is the only foundation of a Christian Hope of Glory: I prove it many ways.

*First*, Christ removes all that may obstruct *our Hope of Glory*.

*Secondly*, He hath done all that may raise and strengthen *our Hope of Glory*: All that conduces to it, that any ways tends to invest us in it, and make it ours.

*Thirdly*, Christ hath given us a famous instance of the full actual accomplishment of his whole Undertaking for us in himself.

*Fourthly*,

*Fourthly*, He hath given us some present earnest of all this in our selves.

*Fifthly and Lastly*, Lest Death should dash all our Hopes, he hath assured us of a Glorious Resurrection.

If I make out all this to you, there will be no scruple left in the Case, you must needs be convinced, *That Christ to you is your hope of Glory*. I begin with the

*First*, Christ hath removed all that may obstruct our Hope of Glory.

1. He hath overcome the Devil, that grand Adversary to our Souls. The strong man is bound, Matth. 12. 29. Captivity is led captive, Ephes. 2. 4, 8. Satan falls like lightning from heaven, Luke 10. 18. He that had the power of death is destroyed, Heb. 2. 14. The prince of this world is cast out: Job. 12. 37. Principalities and powers are spoiled, triumphed over, Col. 2. 15. And thus the head of the old serpent is bruised, Gen. 3. 25. We are turned from the power of Satan unto God, Acts 26. 18. And for this very purpose, the Son of God was manifest, that he might destroy the works of the Devil, 1 Joh. 3. 8.

You see how full, how particular, the Scripture is in setting forth the Victory that Christ gained over the Devil: And all, that he might secure unto us this Hope of Glory. The devil was once in Hope to bring

bring us all into the same place of Torment with himself; but Christ hath appeared, and hath destroyed, and overcome that great destroyer of Souls.

1. Christ hath freed us from the Curse of the Law, and the Wrath of God. Gal. 3. 13. comp. with 1 Thess. 1. 10. He hath redeemed us from the curse, being made a curse for us; and hath delivered us from the wrath to come. He was wounded for our transgressions: He was made under the law, Gal. 4. 4. He fulfilled all righteousness, required in the law. Matth. 3. 15. And

3. Christ hath taken away all Sin, that causes shame, and is therefore directly opposed to this Glory in the Text. Sin is a reproach to a man, it fills him with shame and confusion of Face, is a blot upon him, leaves a note of infamy upon him: Now Jesus Christ he bore our Sins in his own body on the tree, 1 Pet. 2. 24. That we being dead to sin, might live to righteousness. While we live in Sin, and live unto Sin; we live to the dishonour of God, to the reproach of our Profession, and of all the pretended Hopes that we were under of our Eternal Salvation. He was made sin for us, who knew no sin, that we might be made the Righteousness of God in him, 2 Cor. 5. 21. He gave himself for us, so redeem us from all iniquity, Tit. 2. 14.

Thus

Thus you see how Christ hath removed all that may obstruct our Hope of Glory.

Secondly; He hath done all that may raise and strengthen our Hope of Glory: All that conduces to it, that any way tends to invest us in it, and make it ours.

1. He satisfies the Justice of God in order to the free Remission of our Sins. We are justified freely by his Grace, through the redemption that is in Jesus, Rom. 3. 24, 25, 26.

2. Christ doth not only justify us, procure Pardon of our Sins; but he also reconciles us to the Holiness of God, by his sanctifying Spirit. Before, we were Enemies to God in our minds by wicked works; but being justified, God doth immediately begin to sanctifie, to reconcile us to himself, to the Power, Purity, and Strictness of Gospel-Holiness; he transforms us more and more into his own Image from Glory to Glory; (all this tends to Glory you see) by the Spirit of the Lord, 2 Cor. 3. 8.

God's Holiness inclines him to hate Sin, and his Justice to punish it: And till these Two Attributes of God be for us, there is no Hope of Glory. Christ by taking our Nature, put himself into a capacity of suffering for us. He took not on him the Nature of Angels; this is some ground of Hope

Hope to Man; and having drawn his heart to believe in him, rely upon him, it is a sure sign he intends good unto him. Christ being become Man, he doth through our own nature, convey himself to us in the most intimate, familiar manner that can be. His Spirit enters into us, passes through all the Faculties of our Souls, leaving a Spiritual Inclination in them all towards God, which by degrees prevails over all the sinful inclinations of our corrupt natures, making us at last perfectly conformable to the Son of God; and this is our Sanctification. *Christ in us* demonstrates the Love of God to us, sheds it abroad in our hearts by his Spirit. We hope for little from those who have no kindness for us, no love to us: But the love of God most eminently appears to us in Christ; *Ephes. 2. 4. God having given us his Son, how shall he not with him give us all things?* There is ground enough for Hope. Faith having Christ, raises our Hope for every thing else: If Christ be ours, all is ours.

*Thirdly;* Christ hath given us a famous Instance in himself, of the full actual accomplishment of his whole Undertaking for us; which I find insisted upon in Scripture, as an Encouragement to Believers. Saith the Apostle, *Heb. 2. 9. There are many Promises and Prophecies not yet come*



to pass; many things we do not see fulfilled: But do we see nothing fulfilled? Ay, saith he, we see Jesus entred into Glory, that is enough for us, to 1 *Pet.* 1. 21. saith he, God hath raised up Christ from the dead, and given him Glory; to what end, pray? That your Faith and Hope might be in God. Believers by virtue of their Union to Christ, their Head and Representative, they are in Heaven already, made to sit together in Heavenly places in Christ, *Ephes.* 2. 6.

All is already fulfilled in Christ that you hope for. You hope for full pardon of Sin, full sense of Comfort, full sense of your Justification; you hope for thorough Mortification of your Sin, perfect Sanctification; you hope for full deliverance from all afflictions, for a Resurrection from the Grave; you hope to ascend up to Heaven, to be Glorified there; All this is past upon Christ already; he hath finished Transgression, as to what concerns the business of our sins, Christ hath finished it; he hath finished Transgression, and brought in Everlasting Righteousness: It is not a thing to be done, but already actually done; he hath finished Transgression. *Sin when finished brings forth death*, saith James, this is the perfection of Sin, in the utmost extent of its fatal Energy.

and



and Efficacy ; when it is finished it brings forth Death. But Christ's finishing Sin, was to prevent Death, the dispatching it out of the World. He by finishing Sin, utterly abolished Death, and Sin too, by the infinite Merit of his precious Blood. Christ's finishing Transgression, was the blotting it out, the undoing and reversing of all that Evil that Sin had brought upon us, that it might not be able to bring down a Curse upon us any more.

The consideration of this famous instance, is a wonderful support to our Faith. Let me tell you this, that a bare word of Promise concerning things to be done for us, by God, without this famous instance of their being done and actually accomplished in the Man Christ Jesus, would not have been such a confirmation of our Faith, tho in it self it ought to be ; yet through our weakness and infirmity, it would not have been such a convincing confirmation, as now it is in conjunction with this undeniable instance. It strengthens the very Word of God, and helps us with more confidence to settle upon it. There is nothing we hope for, but the Man Christ Jesus is already possessed of ; he is Risen, he is Ascended, he is set down at the right Hand of God upon his Throne, he is Glorified in our Nature ; and what is done to man, may be done again. So

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So that Christ is the most rational ground of a Christians Hope that can be.

*Fourthly*, Christ hath not only given us a famous instance in himself, of the coming to pass of all that is promised to us; but in the *Faith* place, he gives us present earnest of all this in our selves. *We have the first fruits, the earnest of the spirit in our hearts,* 1 Cor. 1. 12. *We are sealed by the holy spirit of promise, which is the earnest of our inheritance,* Ephes. 1. 13, 14. They who are so sealed, do walk in the comfort of the Holy Ghost, Acts 9. 31. as well they may under so great an Assurance of Glory hereafter. Some Rays of this Glory do shine in upon the hearts of Believers here: *A spirit of glory rests upon them now,* 1 Pet. 4. 14.

Now from these Beginnings we may hope for all that is to follow. Our Light is come, and the Glory of the Lord is risen upon us in some measure already, and is continually rising higher and higher towards a Noon-day Light, which is our perfect day. Thus we are transformed now from Glory to Glory. Believers find it so in themselves: And therefore experience should beget Hope, Rom. 5. 4. And then,

*Lastly*: Left Death should dash all our Hopes, Christ hath assured us of a Glorious

Resurrection: If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. 15. 19. Christ hath taken off this Objection, that we might not be in bondage through fear of death, Heb. 2. 16. It is evident he hath power to raise the dead, in he hath raised himself from the Grave. They deny matter of Fact, who deny the Resurrection. 1 Cor. 15. 13. If there be no resurrection, then Christ is not risen; but that is matter of fact, he is risen; we know it: Christ is the first fruits of them that sleep in the Grave. The first begotten of the dead, Rev. 1. 5. The first who rose from the dead, Acts 26. 23. He is the first born from the dead, Col. 1. 18. And he will change our vile body, that it may be fashioned like to his glorious body, Phil. 3. 21.

See what ground there is for your Hope of Glory, from the Resurrection of Christ. That which is sown in dishonour, shall be raised in glory, 1 Cor. 15. 43. This still maintains your Hope of Glory. Therefore my beloved brethren, saith Paul, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know your labour is not in vain in the Lord, v. 58. Were there no Resurrection, all the pains we take in Religion, would be labour in vain; but we know our labour is not in vain.

Thus

Thus you see how *Christ in us, is our Hope of Glory*; because Christ without us, is now personally in Heaven. And if since his Ascension and Glorification, he is pleased to descend down into us by his Spirit, and dwell in us, this is a sure sign he intends to bring us to the same place of Glory with himself. Christ was to bring *many sons to glory*, Heb. 2. 7. And he sends his Spirit as an earnest to assure us of this. The Spirit never quite leaves that soul, into whom he once comes. *He abides with us for ever*, John 14. 16. He comes to take possession for Christ; he enters in in his name, he sets his mark upon the Soul; casts out the Devil, seals up the Soul for Christ; *Thou art mine*, saith the Spirit of Christ: *The Spirit itself bears witness with our spirits, that we are the children of God*, Rom. 8. 16. Saints are sensible of this, and do give themselves unto the Lord: As Christ gives himself unto the Saints, so they give themselves unto the Lord. *My beloved is mine, and I am his*; they do mutually own each other. And this is the happy day of our Espousals; we are married unto the Lord, and he is become an husband to us, and ever after we dwell comfortably together in Love.

*Brethren*: If we set our minds to know these things, the Spirit will shew us out of

the Word, what Christ is now doing for us in Heaven; That he is gone to prepare a place for us, John 14. 2. To make intercession for us, Rom. 8. 34. He is entred in for us as a forerunner, Heb. 6. 20. that we may follow after. He will come again, and receive us to himself, John 14. 3. We shall partake of his glory, Joh. 17. 22. We shall sit down with him on his Throne, Rev. 3. 21. These are good grounds of Hope; we should seriously weigh and consider these things, we should ponder them well in our hearts. Some apply themselves with great earnestness to outward Duties of Religion; Others, they study the Controversial part and rest in an Orthodox Judgment, in the bare knowledge of the Truth: And may be neither the one nor the other do attend to the acting of their Faith upon Christ, which only brings down Religion to our selves, engages our Hearts and Consciences in it: And I am sure till then, let our Profession and Knowledge be what it will, we are not real Christians in the sight of God. *Christ is not in us of a truth.*

I see many Professors wrapt up close in their several Forms, crying, *To here, and To there*; eachone contending for his own Opinion, pleasing themselves with their different ways and methods of outward Devotion: Here they rest, and are no further

ther concerned in Religion, than to join to such or such a Party, going under such or such a Name. We may see many Professors of all sorts and forms, walking softly to Hell, talking of Christ all the way they go. This is Truth; This is Gospel; This is the Protestant Religion; This and that is a good Sermon: And yet it is visible, that the most important Truths of the Gospel have not that weight with them as they should: They do not carry on the grand design of their Profession. They don't live and walk as if they really believed what they so solemnly profess. This is the Charge I have against the Professors of this Age; I am afraid of them; I am afraid of you, I am afraid of my self. Let every one examine himself. If you know these things, happy are ye if you do them. Let us either resolve to live up to our Christian Principles, or lay aside that Name to live, by which we deceive both our selves and others. Let us lay aside all Hope of Salvation by Christ; or study Christ more who is the only sure Ground and Foundation of our *Hope of Glory*.

## CHAP. IV.

**T**HAT I may take occasion to look a little further into the Text, I shall put this *Query* from the running of the Words as they lye before us, *Christ in us, our Hope of Glory.* The *Query* is this:

If Christ be in us, can we hope for any thing more? If Christ be ours, all is ours: How then can *Christ in us*, beget Hope of any thing further? Is there any thing more than Christ? Can Christ be nearer to us, than to be within us? Is any thing beyond Christ? Any thing more desirable than Christ? One would think that *Christ in us*, should compleat our Fruition, and not lead out our Souls to a Hope and Expectation of something else. This is the *Query*.

*Answer*; We must distinguish between the Spiritual and Personal Presence of Christ: Christ is present with us in Spirit here; but he will be personally present with us in Glory hereafter. It is a great deal more; or, as the Apostle speaks, *far better for us to be with Christ*; that is, with his Glorified Person, than for Christ to be in us now by his Spirit. This is in order to that; to fit us for himself, and to make us



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meet for the inheritance of the saints in light. All is ours, if Christ be ours: All ours; How? Not in hand, not in full possession; but only in Hope, in the account and reckoning of Faith; all is made over and secured to us; our Title is firm and good to the whole Inheritance, and all that God hath promised; but still the *Inheritance is reserved*, 1 Pet. i. 4. We are not yet entered into it, are not yet invested with all that belongs to us. God hath begun a good work here, which he will not finish till the Resurrection.

Our Grace lies in the Spiritual Presence of Christ in us here; our Glory lies in the Personal Presence of Christ with us in Heaven hereafter. We must speak of these things as men, and you must bear with our infirmity, and with the weakness of our expression. I beseech you consider what I am now saying: The Glorified Person of Christ will not bear that which the Spirit of Christ bears now in the Saints. The Spirit comes to sanctify us, comes where Sin is, and casts it out. Tho the Spirit never mingles with our Sins, yet the Spirit will hold Communion with those in whom Sin dwells, which the Glorified Person of Christ will not. No unclean thing shall enter Heaven: We must not think to come so near to the Person of Christ, till we are per-



perfectly sanctified. We must be without spot, or blemish, or wrinkle, or any such thing, before we can have immediate Fellowship with the Father and the Son in Glory.

The Presence of the Spirit now, tho it be an inward, intimate Presence, yet it is but a mediate Presence through the Word, through Gospel-Ordinances: But the mutual Presence of God and the Saints with each other in Heaven, is an immediate Presence, face to face. We had need have no spot upon our face then, but be thoroughly washed and cleansed, that no filth may be found in our skirts. Christ hath espoused us now by his Spirit to himself here under all our Infirmities: And he sends his Spirit to put a Beauty and a Comeliness upon us, to adorn the Bride, to clothe her with beautiful garments against the day of his coming, that she may be fit to stand in the Presence of the Bridegroom, *as the king's daughter, all glorious within*, and without too; then, being perfectly sanctified both in Body, Mind, and Spirit. The Spirit of Christ gives us access now into the Grace of God; but nothing but the glorified Person of Christ can give us access into the Glory of God; *Come ye blessed*: All are admitted into Heaven by the glorified Person of Jesus Christ. The Spirit of Christ

Christ acting now through the Word, in the Absence of the Person of Christ, prepares us for his coming, keeps us waiting for that blessed day: *Rev. xxi. 17. The Spirit and the bride say, Come. The Spirit saith so in the Word, saith so in the hearts of the Saints, that is, makes them to say so: The whole Church, and every particular Member saith the same thing for himself, Amen, so come Lord Jesus, come quickly. If Believers were asked one by one, Whether they desire the Coming of their Lord, they would all agree with John, and say, Amen, so come Lord Jesus; they cannot how soon, Come quickly. They are all of a mind in that thing. The earnest longings of every gracious Soul after Christ, are from the Spirit of Christ breathing in Believers, kindling and keeping up strong desires in them after Christ. They retain these desires in their Spirits after death. The Souls under the Altar cry out, How long, Lord, holy and true, &c. *Rev. vi. 9, 10.* We are still to conceive of the Spirit, as the Spirit of Christ. It is Christ in us shedding abroad his Love in our hearts, uniting them to himself: He will see we shall not forget him; therefore he dwells in us by his Spirit, to keep up love in our hearts to his Person. And is not this a good ground of hope, That Christ and Saints shall have a joyful meet-*

meeting ere long, who do thus continually remember each other: The heart of Christ is towards them, and their hearts are towards him. They are joined together in one spirit now. The Glory of the Saints lies in beholding the Glorified Person of Christ, because in him they see the Human Nature so highly dignified and exalted in the Divine Person of Christ. They see the express Image of God in Christ shining out in the brightness of Glory: They see the Image of Christ in themselves, shining out in the Perfection of Grace. *When he shall appear, they shall be like him, which is their Glory.*

Thus Christ dwelling in us now by his Spirit, raises our Souls to the Hope of this Glory in the Text.

The *Application* contains a Threefold Exhortation

(1.) That you would be persuaded to examine and prove your Hopes, Whether they be well grounded, yea or no,

(2.) If you find them otherwise, not sufficiently grounded upon Christ, that you would be persuaded to throw away those vain Hopes, to lay them aside. And

(3.) That you would earnestly labour every one of you, to come under the Power

of

of this true Christian Hope in the Text;  
and then you will know where you are.

I begin with the

*First*: Let us examine and prove our Hope to be well-grounded upon Christ within us. 2 Cor. 13. 5. *Know ye not your own selves, how that Christ is in you of a truth,* except ye be Reprobates; that is, such (who dying in that state) God will reject at the last day. We should do all we can to secure our Hope, lest our Crown be taken from us. Hope rises out of Faith; yet we must not forsake it upon trust, as not to be able to give a Reason of it, 1 Pet. 3. 15. Hope without Faith, is Presumption, Hope without Faith, is without a Reason, a foolish Hope. Till we are justified by Faith, we can have no Hope, but we lye under all the damning Circumstances of our sins, exposed to the Wrath and Vengeance of God. To be without Christ, implies all misery: *Then we have no hope,* Eph. 2. 12. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life, nor shall ever see life,* 1 John 5. 12.

We should not rest till we know this, because it may be known. The Spirit is given us to this very end, 1 John 3. 24. To shew us *that we are in Christ, and Christ in us,* John 14. 20, 21. Such a manifestation of Christ to us, is a great Argument of  
his

## Christ the Hope of Glory.

his love to us, ver. 21. *The Spirit doth testify of Christ*, John 15. 26. Besides, it is a Glory to Christ, to make him our *Hope of Glory*. We render him great in the eyes of men, when we look upon him as one who makes us great. The generality of men know nothing of Christ, but what the Faith and Hope of Christians speak him to be. They understand the Language of your Hope, who have none themselves. How mean thoughts soever they have of Christ, yet they cannot but look upon him as one greatly admired by others, whose expectations from him are so high. Ambition is natural to men; all would have Glory, tho' few take the right way to obtain it. The present satisfaction men take in sins, may be great, yet their Hopes of any future good from them, are very small. When they give themselves time to think, they are usually surprized with some fear of the ill consequence of their sins; they are under some secret bodings of some evil that will follow: Let them ask their Consciences if it be not so. Therefore that you may have more solid grounds of Future Blessedness, search for Christ within you; rest not till you feel the quickening Influences of his Divine Power and Spirit in yourselves; till you feel Christ living in you. It is one thing to walk as men, another thing to

to walk as Christians, in the Spirit of Christ. Did we pray more to the Father to reveal his Son in us, form Christ in us, make us Partakers of the Divine Nature; waiting for the coming down of the Spirit upon us; we should be endued with Power from on High, we should know what it is to do all things in the strength of Christ, to have all our Works wrought in God: What it is to act supernaturally, which every Christian should aim at; experimentally to know what it is to act supernaturally: They who do so, will know that they do so; They cannot be well ignorant of that which is so new, so much another thing from all that is Natural. They are lifted up above themselves, they are carried away by the Spirit of God, and they may know that they are in that Spirit; every such appearance of God in the Soul, is a manifestation of the Spirit; not only to others, but more especially to our selves. The Spirit bears Witness, that the Spirit is truth; The Spirit witnesseth with, and to our Spirits.

When the Spirit comes as a witness, he stands forth distinct from our Spirit, that the joynt Testimony of the Spirit of God with ours, may be discerned from the single Testimony of our own Spirit, which could not be, if the Holy Ghost when giving in his Witness, laying down his proposition,

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on, did not stand forth by himself, in distinction from the spirit of a man, that the truth may be confirmed out of the mouth of two Witnesses, at least in the Conscience of a Believer.

Some of the Heathen of old had their Extracies and Raptures, were sensible they were acted by a spirit higher than their own, and thought themselves Divinely Inspired, when they were under the greatest Infatuation of Satan imaginable. But it doth not hence follow, that those who are truly inspired by God, may not know it: Were Christ in us of a truth, we should find our selves strong in the power of his Might. He that is in us, is greater than he that is in the World; could we take hold of this great one, and go forth in his Name, Spirit, and Strength, we should do great things; I can do all things, saith *Paul*, through Christ that strengthneth me; what do we then in the strength of Christ, which we know we could not do of our selves? I live, yet not I, but Christ liveth in me. We should labour after some experience of this in our own selves, not to rest satisfied till we can experimentally say it of our selves: Without this experience, we live but at a low rate, do no more than others, and sometimes not so much neither; whereas we should hold forth Christ, and

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walk in his Spirit, having our conversation more in Heaven, resisting the Devil, overcoming the World, denying our selves, as those who are strengthened by Christ in our inward man so to do.

While I am putting you upon this search to feel for Christ within you, as the Ground of your Hope; I shall lay down Two Ca-

*tions:*

1. This Mystical Union between Christ and Believers, this Spiritual In-being of Christ in our hearts, is a great *Mystery*. We cannot fully comprehend it in this world. Some experience we now have of such a thing in our selves; but a perfect, distinct knowledge of these deep Mysteries, is reserved for Heaven. Then we shall have a clearer Revelation of the Mystery of the Trinity: *At that day, saith Christ, you shall know that I am in my Father, and ye in me, and I in you, John 14. 20.* At that day, but not before: In that day you shall know it perfectly; now you know something, you see something, tho but darkly; and we must be content.

2. Never take that to be from the Spirit of Christ in you, that leads you from the Scripture, and would make you wise above what is written. Some have run into strong delusions this way, fancying every thing

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they do or say, to be by Divine Inspiration. What tho some are deceived in thinking they have the Spirit of Christ, when they have him not? It doth not therefore follow, that those who have the Spirit *indeed and in truth*, may not know that they have him. One man's Error in this case, cannot overthrow another man's Experience. He that hath not the Spirit, may think he hath him; but he that hath the Spirit indeed, may know he hath the Spirit. Because some men mistake the Truth, it doth not follow therefore, it cannot be known by any. When you seek for Christ in your selves, and for further Teachings of his Spirit, you should always pray over some Word; have your eye upon some Scripture which you beg a right understanding of; for no inward Revelation is now to be expected; but only of things already revealed in the Word, which the Spirit opens to us; that is, *Christ in us* doth this. But in Heaven we have an Intuitive Knowledge of the things themselves in God, who is the First Spring, the First Cause, the Fountain of all supernatural Truths contained in the Bible. In Heaven we shall know the Truth only as it is in Jesus; now we know it as it is in our Bibles; we know it by the Word, as a Sign and Symbol of the Will of God, from whence we

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abstract all our knowledge of Divine things in a discursive way. But Intuitive Knowledge in Heaven is another thing; there needs no written Word, no other Bible in Heaven, but Christ the Essential Word of God, who will shew us all in himself, all Gospel-Truths do center in him; which shews, that for us to be with Christ in Glory, is more than for Christ to be in us by his Spirit here.

*Secondly;* Let us lay aside all vain Hopes, that confound and *make us ashamed*, Job 6. 20. The Vanity of Hope lies not so much in the Object of Hope, as in our Hope it self: The Object may be real, to wit, Life and Eternal Glory: They are gay things, desirable things, and they are real things too: But we must see that our Hope be well-grounded: If the Grounds be weak, such as by no just Consequence of Reason will bear what we infer from them, then our Hope is vain; we must *give a reason of the hope that is in us*; and such a reason as may answer all Objections against our Hope. The Object of Hope is *Bonum arduum futurum, sed possibile*: If there be not a possibility of obtaining what we hope for, upon the ground we go upon, our Hope is vain, and will certainly make us ashamed, the issue not answering our expectation, Job 11. 20. comp. with Prov. 10. 28.

There are Two Things which men ground their vain Hope of Salvation, of Heaven and Glory upon; in both which they overlook Christ, and pass him by.

1. Their own Righteousness, so far as they can pretend to any; they make the most of it, grow proud of it, look to be considered by God for it; as if he was beholden to them for their good Lives, and inoffensive Carriage; that they run not into the same excess of Riot with others. But alas! what a sandy foundation is this to build our Hope of Heaven upon!

Be not offended at what I am saying, but weigh it well in the Balance of the Sanctuary; consider it strictly by Gospel-Light. I say this; We may as soon be saved in our Sins, as by our own Righteousness. It is as contrary to the Gospel to trust in our own Righteousness, as to the Law, not to do it. Our Sins are not more opposite to the Holiness of the Law, than trusting in our own Righteousness is to the Free Grace of the Gospel. *Not by works of righteousness which we have done, but according to his mercy he saveth us, Tit. 3. 5.* It is true, a Holy Life becomes a Christian; we cannot be Christians without it; but it doth not make a Christian: Nothing but Faith in Christ doth make a Christian, from whence

all true Holiness found in Believers, doth spring. I have sometimes told you, That Preaching of Holiness, pressing Holiness with little or no mention of Christ, will never bring men to Christ; but Preaching up Christ will bring men to Holiness; that is the right spring and root of all true Godliness. It doth as much belong to Christ to Sanctifie us, as to Justifie us. We must go out of our selves for Sanctification, as well as Justification. *Whos shall bring a clean thing out of an unclean? Not one: None but God.* No unjustified person can be sanctified.

*He whose sins are imputed to him,* must needs be under the power of them: Sin will live under its own Guilt: If that be removed, sin dies presently. If it cannot kill us, it ceases to reign over us. *The strength of sin is the law.* When the Law cannot by any Act of Justice belonging to it, curse us for our sin, sin in us grows weaker as to its own Acts hereafter; because we are no longer under the Law, but under Grace, which teacheth us to *deny ungodliness*. A man will never be brought off from his own course, by all the teachings of the Terrors of the Law, till the Grace of God begins to tutor him, to instruct him. The Law was not intended to be our Teacher, but our Judge: It was given to man in his Perfect State, who knew the

whole compass of his Duty, had the Law written in his heart. The breach of the Law left him under the Curse, where he doth, and will lye, till free Grace relieve him, and brings him under the Blessing of the Gospel. The Law shews fallen man his Transgression, but cannot shew him any Righteousness in himself, because there is nothing exactly answering the Law found in man fallen. *Malum est ex quolibet defectu*; The whole Action is sinful, because imperfect.

The Righteousness of the Law, in a strict Legal sense, (for I must be forced to distinguish; I know many in this Age will not understand me; but *they that have ears to hear, let them hear*: I say, The Righteousness of the Law in a strict Legal sense) admits of no degrees; it must be perfect or none: It is true, a gradual tendency towards the exact Righteousness of the Law, is commendable in any; but because it is not a fulfilling of the Law, the Law will not reward it, but punish that man as a Sinner; not because he goes so far in his Obedience, but because he goes no further. A man may do many things, but if he doth not always do every thing that is right in the Law, *the Law will curse that man, and his former Righteousness shall not be remembered.*

1. The Second false Ground of hope, is the Gracious and Merciful Nature of God. How is this cried up! his *Philanthropia*, God's Love to his creature man! And this they think will make God unnatural to himself, and cause him to lay aside his Justice, that he may shew kindness to them who have acted so contrary to him. And therefore they hope God will have as little regard to his own Justice and Holiness, as they have had.

All I shall say is this; That those who reject the only way of Salvation by Christ; in whom the Justice and Mercy of God are reconciled, will find it a hard matter to plead the Mercy of God for themselves in a direct Opposition to his Justice: Whether they can dye in Peace under these Thoughts, let them see to that. Men may talk what they will of their Good Works, and of their inherent Holiness; but sure I am, Nothing but the Righteousness of Christ imputed to us, will remove that Guile that cleaves to us in every thing that we do; and you will never be Justified till that be done. What is all your Duties, Performances, all Holy Works; What is all this to the Pardon of thy Sin, Man? God never absolves the sinner, never looks upon him as Righteous, till he be found in

Christ, not having on his own Righteousness.

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# C H A P T E R V

Thirdly; Let us labour to come under the Power of this Christian Hope.

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**W**Hether I shall Prophesie good to you, or evil, from this Text, I know not; it is according to the frame the Word finds you in, which I am now to deliver to you. *If in this life only you have hope in Christ, you are of all men and women the most miserable.* But I hope better things of you; of every one of you, tho I thus speak; knowing that you all have immortal Souls, that cannot always live upon the Bodies portion; I am jealous over you with a Godly Jealousie, and would provoke you to give a reason of the hope that is in you; not so much to satisfie me, as to satisfie your selves: Give such a Reason as may satisfie your own Consciences: And this is all I aim at.

All of us must be either under Hope, or under fear, or in a dead, stupid, senseless frame: I will suppose you are all under some hope of Eternal Glory; for truly I see little else appear in the Faces of Professors,



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fors: They all hope to be Saved and go to Heaven; I am not willing to weaken your Hopes, nor disturb you in them, unless I see cause: And truly I wish, that this Hope do not prove a presumptuous Confidence in some, arising from carnal security. But be it what it will, let us look into the matter, it may be while I am speaking of the Power of Hope, some of you may be made sensible of the weakness of your Hope.

Hope hath powerful influences upon the Mind of a man, makes strong impressions, and gives a sense of it self unto those that have it: we can't but take notice of our own Hopes: Many pretend to this Hope, say they have it, who have it not: They are willing to deceive themselves, to flatter their own Souls, to think better of their State than it is; but can give no reason that will hold, why they think so; And yet they will not be persuaded otherwise; they take it ill to be suspected by those who see further into their State than they do; till a through conviction of Sin and Wrath come upon them, they will never be otherwise minded. But then all their Hopes vanish, their Light goes out in utter Darkness, their Spiders Web breaks and becomes vain when they lay any stress upon it; their Hope is as the giving up of the Ghost, which



which makes them ashamed, fills them with Confusion of Face. Whereas a truly lively Christian Hope, will carry us through Death itself, (Prov. 14. 32.) This Hope in the Text is not an empty name, but a real thing, a real Grace, and hath real effects that may be felt, and will be felt by those who are under the Power of it. You know what it is to be in fear, how discompos'd and cast down, how perplexed and troubled, how pale and wan. By the contrary frame, you may know what it is to be under the Power of Hope, which is so reviving, and begets such strong consolation, Heb. 6. 18. It is a blessed hope, Tit. 2. 13. It will comfort us in a Dungeon, there we may sing *arprisoners of hope*, Zech. 9. 12. It is an helmet to receive all Blows, securing the head from hurt, Ephes. 6. 17. It is an anchor to keep the Soul steady in a tempestuous season, Heb. 6. 19. Great is the patience of Hope, 1 Thes. 1. 3. It bespeaks a troubled Soul, as Psal. 42. *Why art thou cast down, O my soul, why art thou disquieted within me? Hope thou in God.* There is little comfort for a Christian in this world, if the hope of eternal life be cut off, 1 Cor. 15. 19.

*First, The usual Effects of this Hope, when it is in any other Power, are these:*

1. Hope of Glory, and an earnest expectation of the coming of Christ, are joyned together, and indeed they are almost the same: Waiting for his Coming; looking for and hastning to the Coming of the Day of the Lord: Christ was called *the hope of Israel*, *Acts 28. 20.* Because our Fathers looked for his first Coming; and so he is now called *the Hope of Glory*, because the Saints do so earnestly look for his second Coming. *1 Cor. 13. 12. 2 Pet. 3. 12.*

2. This Hope and Prayer go together. The Schools tell us, that *Petitus* is *Interpretativa spei*; we cannot better express our Hopes, than by wishing, Praying, and earnestly breathing after what we Hope for. Would you know, whether you shall enter into Glory, and be Eternally Saved? If you have the Spirit of Prayer, you will certainly be Saved: But mistake not the gift of Prayer (which may be nothing but words) for the grace of Prayer, that lies in the inward earnestness of the heart, sometimes in Groans that are unutterable: If you can pry inwardly in the frame of your Hearts, with Pervency and Affection in the Name of Christ, this is Praying in the Holy Ghost; let your words be never so few, and your expressions never so broken and imperfect, if the desire of your Souls be after Christ, it is laid down as an infallible

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Mark of your title to Heaven. Gal. 4. 6, 7. *Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore we are no more servants but Sons; and if sons, then heirs of God through Christ.* The Spirit of Prayer is a convincing Evidence to those that have it, or else the Spirit of God would miss of his end; if he did not assure us by that assuring act which is put forth for that very purpose: Therefore be much in Prayer. If you are not in that measure of lively Hope as you would, be much in Prayer for Hope. Saints can't but Pray inuch under Hope. Hope invites to Prayer, and disposes to it, if it be but to tell God what we Hope for, which we cannot do but under some present renewed Acts of Hope, which possibly we may not perceive in our selves. Yet however, Pray under all your despondencies for Hope, that God would raise it, and kindle it in you. Though you pray but faintly, weakly, through fear and diffidence, yet pray on: God usually comes in with strengthening Grace in the time of Prayer: He saith to the fearful Soul, Fear not; there is a sudden reviving, a shedding abroad of the Love of God in our hearts by the Holy Ghost. We may be under dismal apprehensions of the Wrath of God in the beginning of Prayer,

Prayer, and yet conclude with rejoicing and triumphing in his Grace towards us. There are many instances of this in the Psalms. Faith; if it be right, knows not how to conclude a Prayer, till it hath taken some hold of Christ for relief; we cannot say *Amen*, till then, we cannot come to the conclusion till then; and then the Soul rises up in a comfortable frame under some Hope of Mercy.

Thus Hope is raised, nourished, and increased in us by earnest fervent Prayer.

3. Hope of Glory and Mortification of Sin go together. *He that hath this hope, saith the Apostle, purifies himself as God is pure, 1 Joh. 1. 3.* Every Sin in any measure Mortified, brings on a further degree of Glory upon us, and leaves a deeper impression of the Image of God upon the Soul; you resemble him more, which brings you nearer to your Heavenly State, when you shall be exactly like him.

4. Hope of Glory, and Cheerfulness under all outward Afflictions, go together. *2 Cor. 4. 16, 17, 18. We faint not, because of that far more exceeding and eternal weight of Glory. You should always hold fast the rejoicing of your hope firm unto the end, Heb. 3. 6. Gird up the loyns of your mind, be sober, and hope unto the End; for the Grace that is to be brought unto you at the Revelation*

velation of Jesus Christ, 1 Pet. 1. 12. We are often assaulted by Temptations, outward Afflictions, and inward Desertions are ready to sink our hope: We say sometimes as the Church did, Lament. 3. 18. *My strength and my hope is perished from the Lord.* Our hopes seems to be plucked up even by the roots, as a tree that is removed, Job. 19. 10. yet revives again, and springs up as God turns his face towards us, *filling us with joy and peace in believing; then we abound in hope through the power of the Holy Ghost.* Rom. 15. 13.

*Directions how to get under the Power of this Christian Hope; for a Power it hath, and it is nothing to us, till we come under that Power.*

1. Labour to understand your Hopes; What it is you look for from Christ, how great the inheritance is. A Minor under Age, who is born to a great Estate, is little affected with it, till he comes to know what he is Heir to; what Houses, Manors and Lordships belong to him, then he counts himself rich indeed. The Apostle prays for this, Ephes. 1. 17, 18. *That the God of our Lord Jesus Christ, the Father of Glory, may give to you the Spirit of wisdom and revelation in the knowledge of him: The*  
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eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the Glory of his inheritance in the Saints. Did you know what a rich, Glorious Inheritance is reserved for you, this would mightily raise, quicken, strengthen your Hope: You would count your Hope something then, and rejoyce more in it.

That is the First Direction; Labour to understand your Hopes: Read over the Inventory of God's Gifts bequeathed to you in the Covenant of Grace, till you can say, This is mine, and that is mine, and all is mine through Christ.

2. Call over former experiences. What God hath already done for you: Experience begets Hope, as in Jacob, Gen. 32. 10, 11, 12. *With my staff did I come over this Jordan, and now I am become two Bands; Lord, I am not worthy of the least of thy mercies, deliver me from the hand of my Brother Esau: Thou that hast done such great things for me, go on and deliver me. Be not afraid of present danger, but remember what the Lord hath done for you; suppress all discouraging thoughts that may arise in thee. Deut. 7. 17, 18, 19. If thou shalt say in thine heart, these Nations are more than I, how shall I dispossess them? Thou shalt not be afraid of them, but shall well remember what*  
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*the Lord by God did to Pharaoh, and unto all Egypt. Thou shalt not be afrighted at them, for the Lord by God is among you, and he will put out these Nations by little and little, v. 21, 22.* We complain, things go on but slowly, there is little done: God chuses to do things by little and little; consider what hath been done, and don't make it less than it is; it may seem little in comparison of what shall be: yet in it self, as it is, 'tis very great. And therefore let us argue as David did, *1 Sam. 17. 37. Psal. 3. 7, 8. Psal. 9. 10, 11. Psal. 143. 5, 6, 7, 8.* so Jehosaphat, *2 Chron. 20. 7, 9, 12.* so Paul, *2 Cor. 1. 10.* God that hath delivered, and doth deliver, and we trust will yet deliver. The remembrance of what God hath done, and doth do, will strengthen our Hope in him for the future.

3. *Converse much with the Scriptures, especially with the Promises, that through Patience and comfort of the Scriptures you may have hope, Rom. 15.* 4. How did David raise his Hope from the Word of God, *Psal. 119.* in many places, *v. 42, 72.* and elsewhere in that Psalm? When a man gives his word to us again and again, we believe him, and reckon our selves sure of what we ask, having so many repeated promises that it shall be done. The Word of God is a living Word in this respect, because as often as we mingle it with Faith, it represents



sents God speaking afresh to us in particular: Faith hearing this again and again, is more confirmed. Faith at first came by hearing, and the oftner it hears God speaking in his Word, the more it is strengthened in a lively Hope of all that God hath promised.

4. *Look upon it as your Duty to Hope in God.* He hath commanded us, because he knows we are apt to doubt and question his Promises. It is not presumption, but Duty to Hope in God, relying upon his free Grace, and not upon our own deserts; which never begets a true humble Christian Hope, but a proud, arrogant Confidence in a mans self: Whereas the fiducial Confidence of Hope is always derived from Faith, *Eph. 3. 12.*

*5thly and Lastly.* Look unto the God of Hope. Live in a constant dependance upon his Spirit to work it in you. *It is through the Power of the Holy Ghost we are bound in hope, Rom. 15. 13.* That we are brought under the Power of a Christian Hope, which arises from such hidden causes, such deep grounds, not known to flesh and blood, that none but God can demonstrate the reasonableness and certainty of our Hope. He knows how to beget us again to a lively Hope by the Resurrection of Christ from the Dead, which is



more than a Promise: It is the actual accomplishing of that in another, that makes it credible to us, that God can raise the Dead, and that as he hath raised up Christ, so he will also raise up us at the last Day.

To the former directions add these Two things following.

If you would ground your Hope aright upon Christ within you, so as to come under the Power of it. Then

1. Consider well, whether Christ be indeed in you; whether you have felt the quickning influences of his Spirit in your own Souls. Christ is your life, Gal. 3. 4. comp. with John 11. 25. Consider then whether he be indeed your Life; use all your Spiritual senses about this; it is no easy matter to understand this Mystery. There are many who lead a Natural, Rational, Moral Life under a Christian Profession, and may be estranged from the Life of God all their Days. You see how Paul distinguishes in the case, lest he should mistake himself, or be mistaken by others. Gal. 2. 20. *I live, saith he, yet not I, but Christ liveth in me.* And so may a Saint now say, I understand Gospel Mysteries, yet not I as a man, by the Light of my own Reason, but as a Man in Christ, in the Light

Light of Faith; by which I know, not only that such things are revealed in the Word, but also, that they shall be accomplished unto all those who rely upon Christ: Neither can I give any other reason for their accomplishment, but so it is Written, and thus saith the Lord. This is to speak like a Christian, when we resolve all into Christ, becoming fools in our selves, that we may be wise in him. The Life I now live in the Flesh, saith he, I live by the Faith of the Son of God; take away that Faith, and all my Hope as a Christian vanishes away.

You had need have a true Spiritual Light rightly discerning of Spiritual things, to know that Christ is in you, as your Life; It cannot be known but by Faith. Though Faith be very rational in all its arguings from Gospel Principles, yet Faith it self is not properly an act of Reason, but rather an act above Reason; it carries the Understanding above its Reason, to act my Understanding so, as to assent to that which I have no Natural Reason for: This is the knowledge of Faith; a strange way of knowing, which the world counts Foolishness.

Supernatural truths don't rise up into our Minds, as the product and consequent of our Reason; this is humane knowledge

according to our Logick. But all ~~super~~ natural truths are let down through the Word by the Spirit of God into our Understandings; they are too deep, too mysterious and profound to be conveyed to our Understandings by the ordinary course of Reason: And therefore God opens another door, and lets them into the Soul by Faith. Thus he writes his Law in our Hearts, puts his Truth into our inward parts; Where is the Scribe? Where is the Wise? Where is the Disputer of this World? How doth God confound the Wisdom of the Wise, from whom he hides these things, which he reveals to Babes and Sucklings: Poor humble Souls, they have the knowledge of the Heavenly Mysteries, and the World knows not how they came by it. *Whence hath this man this wisdom, and this knowledge, having never learned?* say they of Christ. *Matth. 13. 54. comp. with John 7. 15.* They wonder'd that any, not brought up in their Schools, should be more knowing than themselves. It is an astonishment to the World, to consider what knowledge poor humble Saints have of things, which they do in no wise understand.

2. *Have a care of too gross conceptions of Christ within you.* You must understand the Text Spiritually: As Reason brings Natural things into your Minds, and gives you an Intel-



The more Faith, the more Hope; the more Unbelief, the less Hope. Hope will be in a proportion to the degree of our Faith: The Spirit works Faith in us, and then shews us Christ in the Light of it. Christ is let into the Soul by Faith; there he is, and there he dwells, transforming us into his own Image by our Faith in him. As Faith works by Love, so the Spirit works by Faith; so Love by our Faith in him. The Spirit knows how to improve our Faith in Christ, to draw arguments from thence, to bring us to any thing which the Gospel calls for.

I am persuaded I speak too many words to many who have Christ within them, who would not quit their Interest in him for Ten thousand Worlds; if so, you must fetch the reason of this from your Hope in Christ: What? Not part with Christ upon any terms, and yet Hope for nothing from him; not part with Christ upon any terms, and yet get nothing by him? He doth not offer himself to you upon these terms, but that you may be enriched by him in all things. You dishonour Christ, and forget your Faith, when you don't Hope for great things from him. I Beseech you, Sirs, || Behinke yourselves a little of your standing in Christ: what hold you have taken of Eternal life in him; and don't after all say, I have no Hope.

## *Christ the Hope of Glory.*

Hope. Neither would I have you content your selves in bare saying you have Hope; But stir it up, & so show it, rejoyce in it daily. Hope to the end, that others may see, how happy you count your selves in Jesus Christ; tell every one you meet, *That Christ in you, is your hope of Glory.* We often Preach and Hear of Faith and Hope, but we practice those Graces at leisure. Sermons of Faith and Hope, don't beget these Graces in us, nor draw them out into act: Pray consider of this; were our hearts changed under the Preaching of the Word, into a frame suitable to it, this would be a token for good unto us, that the Lord is indeed among us. If Sermons of Hope did end in lively workings of Hope, we should all go home Rejoycing, Blessing and Praising of God for his abundant Mercy towards us. Great Hopes can't easily be forgotten; we naturally run into our Hopes; we are fond of them, they present themselves to our Thoughts continually, have easy access to us, they take up our Minds daily, making pleasing representations to us of the Good that is coming towards us: I would leave you under the Contemplation of these things. Did we converse more with our Hopes of Heaven and Glory, this would keep sorrow from our hearts, and cause

us always to rejoyce in the Lord. Here is a present Cordial for the Poorest, the most Afflicted and Disconsolate Soul. How uncomfortable soever your present circumstances may be, if you would get up into this Hope, what happy Men and Women would you be! you would count yourselves happy, and be filled with joy unspeakable, and full of Glory. None of your wants would pinch you, you would be lifted up above the afflicting sense and smart of any outward Cross that may now lye heavy upon you: All your Afflictions would be light, if compared to this Eternal weight of Glory, which weighs down all troubles, and doth wonderfully alleviate and moderate all your Grievs. You may be Accounted sorrowful in the Judgment of others, and yet always rejoycing in your own Spirit from the Power of Hope.

It may be some will say, How can this be? Were we never so high in these Hopes, yet we should grow weary and restless under them, because all is past off to the Resurrection, till the Coming of Christ; and who can tell when that will be? *Hope deferred makes the heart sick* we may faint under our desires before they come to pass, *Prov. 13. 10.*

*I Answer;* In worldly hope it is so: worldly hope is not so strengthened, is not so established, hath not that overcoming Power and Virtue in it, as this Christian Hope hath; for these Two Reasons:

1. Because of the firm Assurance we have of the certain Accomplishment of our Hopes; which cannot be said of any outward, humane, worldly hope. As Christians, we know our *hope will not make us ashamed*, Rom. 5. 5. comp. with Rom. 8. 38, 39. A Christian knows his Hope is founded upon immutable Promises, and this doth strangely animate the Power of a Christian Hope.

2. We cannot lag in our Christian Hope, because of the present satisfaction it gives us: Wordly Hope is but a lank thing, promises fair, but hath little present influence upon the minds of men to give them any real satisfaction; but a Christian Hope doth give present satisfaction: There is always something in hand, some pledges, some earnest of all that is to follow; and this is sufficient for our present occasions, to serve the turn till we have finished our Pilgrimage here below. *They that wait upon the Lord, shall renew their strength; they shall mount up as with eagles wings; they shall run and not be weary; they shall walk and not faint.* Isa.



Isa. 40. 31. There is a strange Strength and Virtue in a Christian Hope. The Hope of a Christian is a feeding Hope, a soul-satisfying Hope; there is no languishing under it, it feeds upon the present overflowings of the Promise. Tho the thing it self is not yet brought forth out of the Promises, yet the Actings of Faith and Hope do cause a strange present overflowing from the Promise, that drops into the heart like Oil to refresh it; I say, the Promises are continually dropping in fresh Comforts, giving us fresh Tastes of the Love and Goodness of God. Now under this satisfaction, our expectation is raised; and this again heightens our present satisfaction; we have enough now, are full, are rich, have all our hearts can now hold; and yet we do see more a coming, with a further Capacity, Skill and Wisdom to improve it. *I shall see him, but not now.* Numb. 24. 17.

The Soul cannot bear more of God in this world, than what comes in by Faith and Hope; and tho we are satisfied in our present state, yet we wait for a change. The Husbandman is satisfied to see the Seed sown, coming up in the green tender blade; but the joy of Harvest is another thing. Nothing but the full Fruition of all that good you are capable of to Eternity, can

swallow up our Faith and Hope, which will be continually reaching out after those things which are before, till we have attained them. In Heaven there will be no need of Hope; but prize it while you live upon the earth, at a distance from your Heavenly Country.

If you would know, Whether indeed you are under the Power of Christian Hope, then try the Strength of it in your selves. What it doth in you. How it supports and comforts you.

1. Under all delays of Providence in fulfilling the Promises, can you wait the Lord's leisure, and not make haste, but patiently wait for what you yet see not? this is a sign of Hope in Power. Row 8: 25.

Doth your Hope support you, not only under delays, but when God seems to act contrary to his Promises, to let out his Anger against you? It is no easie matter for us to turn towards God by Faith and Hope, when God turns away in Anger from us, hiding his face. It was well said of the Prophet, I will wait for the Lord, that hideth his face from the house of Jacob; and I will look for him.

When things seem desperate as to all second causes in the judgment of man, can you

you then count upon the Truth and Certainty of the Promise? And

4. When you are actually surprized with Fears, what doth Hope do then? Doth it check your fears? Doth it raise you above them? *Psal. 56. 3. What time I am afraid, I will trust in thee.* In the 4th. verse it is read thus, *What time I am afraid, I will not fear: A brave Resolution: I will not fear what man, what flesh can do unto me: What is man? What is flesh to the great God of Heaven and Earth? What time I am afraid, I will not fear.* If God be for me, it matters not who is against me.

When you can thus reason your selves out of all your carnal fears, it is a sign you are under the Power of Christian Hope. When Grace doth master that sinful Passion that is contrary to it, that is Grace in Power, reigning Grace; it keeps Sin under, it shall not have dominion over us.

## CHAP. VI.

*How Hope rises from Christ in us higher and higher, till we abound in Hope, and come more fully under the Power of it.*

**F**irst, viz. By a frequent serious Consideration of Christ in his Divine Person and Offices; what his end was in coming into

into the World, in taking our Nature upon him, and in dying for us in that Nature. We should ponder these things in our minds, and be intent upon them. We are exhorted to this in order to hope, Heb. 3. 1. and 6. verses comp. *Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our Profession, Jesus Christ: To what end? That you may hold fast your confidence, and the rejoicing of your hope, firm unto the end, v. 6.*

There are Two Effects of this serious and frequent Consideration of Christ (1.) We shall know him better; what he is in himself. (2.) We shall better understand our own Interest in him, what he is to us; which will mightily raise our Hope.

1. We shall know what he is in himself; I say we shall know this better, the more frequently and seriously we consider of him. This was that which raised Paul's Hope, 2 Tim. 1. 12. *I know whom I have believed, and am persuaded he is able to keep that which I have committed to him. They that know thy name, saith the Psalmist, Psal. 9. 10. will trust in thee.* By reflecting often upon Christ in us, and conversing much with him, we see further and further into the Mystery of the Gospel; Christ opens him-

himself more to us, shines in more clearly upon us; gives us a fuller discerning of the deep things of God, which lye at the bottom of the Covenant; we must dig deep to find them out. When we set our selves to it in good earnest, praying the Father to reveal his Son in us, Christ will further manifest himself unto us, Joh. 14. 21. That is not spoken of the first saving discovery of Christ in Conversion, but of a further Revelation of Christ to a Soul after Conversion. *He that keeps my commandments, and loves me, to him will I further manifest my self.* So v. 23. *If a man love me, and keep my words, we will come unto him, and make our abode with him.* It is not meant of his first coming to a Soul in Conversion; but of an after-Visit that God will give every Converted Soul who waits for him. His Spirit shall teach us all things, and bring all things to our remembrance. The Spirit seldom makes any Repetition of a Sermon in our Consciences, but it is with further light, clearing up matters to us, that which we did not so well understand before. When we act our Faith afresh upon any Gospel-Truth which we have formerly heard and believed, we grow more expert in the knowledge of that Truth; we discern that by an after-Act of Faith, which we could not discern by all former Actings of

of our Faith: And thus it pleases God to supply what is wanting in our Faith, and raise it up by degrees to an higher pitch, making us to grow and encrease in our Knowledge of Christ, which makes Hope to grow and encrease in us: We abound more and more in Hope, the more we know of Christ.

2. *Secondly*, We shall better understand our own Interest in him, get a greater Assurance of that which strengthens our Hope exceedingly. Whilst we are under doubts about our Interest in Christ, questioning our state, our Hope is small, it runs very low: Our fears being greater than our Hopes, we are much dejected; there is not that holy boasting and glorying in God, as heretofore; the Soul is now under a Cloud, sits in darkness, sees little or no light. And it is a great Work of the Spirit of God, as a Comforter, to revive our Hopes. Faith may hold out in some Spiritual Reasonings and Arguings from a bare Promise, when Hope may fail as to any present comfortable Influence upon the Soul. Faith may keep some hold of the Promise, when Hope is ready to let go the things promised, or at least, to put them afar off from us. Tho it is not impossible, yet, faith a drooping Soul, it seems to me very improbable, that such an one as I should be saved. Here

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is Hope at a very low ebb, labouring under those Difficulties and seeming Improbabilities that shake us exceedingly: But God orders the matter so, that a weak Hope puts us upon labouring after a stronger Faith. When you find your Hopes sinking, then look to your Faith; for the fault lies there; raise that, and Hope will quickly recover it self. By often proving and examining our selves about our Interest in Christ, we come to know it more perfectly, to be assured of it. Want of Assurance doth come from the want of Light in the Understanding; hence that Phrase, Col. 2. 2. *The full assurance of understanding.* When we have intire satisfaction in our Judgment and Understandings, that things are so and so, we know that *Christ is in us of a truth.* We had need make good proof of this, for all depends upon it: It is a Truth Saints are apt to question, when a good Work is begun in them, which they and others take to be Conversion, and which indeed is so, yet the Devil labours to perswade them otherwise; puts in many Exceptions: Tho he knows he cannot overthrow their state, yet such is his Malice, he would rob them of the comfort of it, and hide it from them if he can. He seeks to blind the minds of men, to keep out the Light of the Gospel from shining



in upon us; and when it doth shine in, he raises all the Mists and Fogs he can to obscure it; he would fain turn day into night, and draw a Cloud over that Day-star that is risen in our hearts; and therefore we had need have recourse to Christ within us. We should often have recourse to Christ within us, look well upon him, and consider him; comparing Christ in our hearts, with Christ in the Word; for we may take a false Christ into our hearts, an Idol instead of the true Christ; as the *Galatians*, chap. 1. 6. They had another Gospel quite different from what *Paul* preached to them: There was no such Christ, no such Gospel as they fancied to themselves. They had a wrong notion of things; thought they must join something to Christ, did not stick to say, Unless they were circumcised, they could not be saved; Christ himself could not save them without Circumcision. We should examine our selves about this, Whether our sole dependance be upon Christ, or whether we join any thing with him in Justification, piecing up a Righteousness partly from Christ, and partly from our selves. I am not against Works of Holiness and Gospel-Obedience; but if we do not warily and wisely distinguish between Faith as Justifying, and Faith as it orders and governs the Life according to the Rule of Gospel.



spel-Obedience, we shall run into endless Disputes, and never understand one another. Therefore, I say, let us consider whether or no we rely upon Christ and his Righteousness for our Justification in the sight of God. We should examine the Principle by which we are carried out to holiness of life afterward. We may know this by searching our hearts, and putting close Questions to our selves, Whether our whole Trust and Confidence be reposed in him alone? Whether we desire to be saved in him, *not having on our own righteousness?* If we are clear in this, and can say from the bottom of our hearts, *None but Christ, None but Christ*, is the stay and prop of our Souls; we have nothing else to trust in, or rely upon; then all our Hope of Eternal Life must needs flow from him, and be grounded upon him only. Here we fix, and are immoveable from the Hope of the Gospel all our days.

*Secondly*, By imploring the help of the Spirit to shew us those things of Christ which we read and hear from the Word. Without this, all our Reasonings and Considerations of Gospel Mysteries will come to little; we shall not have one right thought of him; *We are not sufficient of our selves, as of our selves, to think a good thought,* 2 Cor. 3. 5. *As of our selves, we* not

not by our own Wit, Parts, and Learning; He speaks this chiefly of Ministers. And if They stand in need of help from God to guide their Thoughts and Meditations of Christ, certainly private Christians do. The Spirit shall teach you all things, John 14. 26. He will guide you into all truth, John 16. 13. He shall receive of mine, and show it unto you, 11. 15. And therefore when you set your selves to think of any Gospel-Truth, be sure you look up to God to enlighten you, and to give you good Understanding of that Truth as it is in Jesus; or else all your Reading, Hearing, Studying, Discourse, and Thinking, will come to nothing.

The Help of the Spirit lies in Two Things: (1.) In Teaching. (2.) In Testifying.

1. In Teaching. The Teaching of the Spirit, and the Testimony of the Spirit, are Two Things: We are Taught, that we may Believe; but we are sealed after we believe, Ephes. 1. 13. For the Spirit bears witness, not only to the Truth of the Word, but to the Truth of a Work of Grace in our hearts; and that must be wrought, before the Spirit can witness to it; and therefore Sealing comes after Anointing, and is distinguished from it, 2 Cor. 1.

21, 22. *He that anoints us* is God, who also hath sealed us, and given us the earnest of the Spirit in our hearts. Who also hath sealed us; he speaks of it as a distinct thing, as a further work of God upon the Soul; first Anointing, then also Sealing, giving us the Earnest. There seems to be some difference between these Two Phrases, Sealing, and giving Earnest; who also hath Sealed us, and given us the Earnest of his Spirit in our hearts. Sealing implies bare Assurance; but the Earnest so assures us, as to put part of the Inheritance into our hand. An Earnest is something in hand; but Sealing is a demonstrative Evidence of the Truth and Certainty of a Thing to the Understanding only; 'tis all Intellectual.

I shall first shew you, How we are led to the Knowledge of Christ in us, by the Teaching of the Spirit; and then shew, How we are confirmed in that Knowledge, by the Testimony of the Spirit; and both in order to the raising and strengthening our Hope.

1. The Spirit shews us Christ within, formed in our hearts; then teaches us to argue from Christ within us. Consider that Scripture, Rom. 8. from 10. to 17. and see what work Paul makes of it; how he argues from Christ within. *If Christ be in you, the body is dead because of sin; but the Spirit*

Spirit is life, because of righteousness. If the Spirit be in you, then you are assured of the resurrection of the body. If the Spirit of Christ be in you, then you are led by the Spirit, then you know that you are the children of God; and if children, then heirs, joint-heirs with Christ, that we may be glorified together. So you see he argues up to a lively Hope of Glory; as if he had said, All this doth naturally follow from Christ being in you: He that hath the Son, hath life, 1. Joh. 5. 12. Believers may have Christ, and may have life in him and by him, and yet not know that they have it. These things have I written to you, (v. 13.) that believe in the Name of the Son of God, that you may know that ye have eternal life. John wrote this Epistle purposely to satisfy weak Believers, that whatsoever they thought of themselves, they had Eternal Life, and he would have them know as much. Put then the Trial of your state upon this very point, Whether you have Christ, and in him Eternal Life: Do you make good the former, and we who are Ministers of the Gospel, may, by the Blessing of God undertake to prove the latter, to your great Comfort and Satisfaction. These things have I written to you that believe, that you may know you have eternal life. Then Believers themselves stand in need of such Writings, and Ser-

mons as may help to open the Mysteries of Christ to them; and to this end is a Gospel-Ministry appointed to make *manifest a favour of his knowledge in every place*, 2 Cor. 2. 14, 15. *We are a sweet favour of Christ unto God, in them that perish under our ministry*, saith he. We must seek to please God in our Preaching, and not men, whatever the issue be. Men have no favour, don't favour such Sermons and Gospel-Discourses that do lead them into the Mysteries of the Gospel; they are for a more Rational way of Preaching; they love Moral Preaching; but this Mystical, Mysterious Preaching of Christ, and Faith in him, and Union to him, this they count foolishness; they don't favour it; *but*, saith he, *we are a sweet favour of Christ to God, even in them that perish*.

2. The Spirit doth not only teach us to know Christ in us, but confirms us in that knowledge, by an after-Testimony, *bearing witness with our spirits*, that so it is. This fixes and settles our minds in a firm persuasion of the Truth. Had we no other witness but our own Spirits, we should vary and fluctuate in our minds about these great Points of the Gospel; we should be of one mind to day, and of another to morrow. Reason is not always consistent with it self; varies in its apprehensions of things, argues

*pro* and *con*, according to the different appearance of things, the different Impressions that contrary Reasonings make upon our unstable minds; I say, all these things make Reason very uncertain. Fancy and Imagination are very uncertain and variable, and do strongly influence mens understandings; It is hard to know whether Sense or Reason do lead us; but the Testimony of the Spirit of God is a more uniform Testimony, doth never vary from it self, always passes the same Judgment about the same point: It is not *yes* and *no*; it doth not say and unsay, but stands to the first judgment; it is purposely given to testify of Christ, and of the infallible consequents of our Faith in him; which must needs beget Hope. The oftner we appeal to this witness, and hear the Testimony of the Spirit in our hearts concerning Christ, the more are we confirmed in our Faith and Hope. They who are full of the Holy Ghost, they are full of Faith and Hope. When we have found our Christ within us, we should appeal to the Spirit of God, Whether it be not so indeed? Whether Christ be not in us of a Truth? None knows the Son, but the Father; and it is by his Spirit he reveals him in us. Ask the Spirit then, Whether this be the Christ of God, which your Faith hath taken hold of, and brought

brought into your Soul, to Live, Rule, and Reign there. Did we live in more Communion with the Holy Ghost, we could not be so much estranged from the Life of Christ, we should not be so unacquainted with Christ. No man can say, *That Jesus is the Lord*, but by the Spirit. Say what you will of Christ, you understand not what you say, till the Spirit reveal him in you. There is no thinking, talking, no meditating on Christ in our own Light and Strength, if the Holy Ghost doth not help us. Believers have a sense of this, that God hath taught them, and shined into their hearts; it is in his Light they see Light, and have a true Spiritual Discerning of the Mystery of God in Christ. You know in the first days of the Gospel, the Spirit bore witness unto the Divine Person of Christ, *That he came from God, and was God*; for the world could believe neither, *John 15. 26, 27. comp. with Acts 5. 32.* It was the great business of the Spirit, I say, to testify to the world, That Christ was sent of God, and that he was very God. This the Holy Ghost did by many signs, and wonderful effects of the Divine Power of Christ, wrought through Faith in his Name. And so ever since, the same Spirit breathing in the Consciences of Believers, doth testify of Christ in them, with that Evidence and Power,



Power, that they cannot withstand, they are convinced and satisfied, That Salvation is only by him; and that relying upon him, their Souls are secured to all Eternity. This begets Peace in their (before affrighted) Consciences.

If you ask, how doth the Holy Ghost bring over the Mind of a man, to be so fully persuaded of the truth of that which Flesh and Blood cannot reveal unto him?

*I Answer;* The Holy Ghost doth this as a Spirit of Power, *Luk. 24. 49.* Christ is said to Teach us as one having Authority: There is Power and Authority, as well as Teaching, Reasoning and Objective light. I say, the Spirit acts as a Spirit of Power, impressing a sense of God's Love so upon our Hearts, that we cannot but count upon it, rejoyce in it, feeling it shed abroad into our Hearts. The Testimony of the Spirit, is a convincing, undeniable Evidence, able to persuade of the truth of that he bears witness to, against all firmises of Flesh and Blood. Were not the Spirit of Christ, a Spirit of Power, it would be impossible he should ever establish such a Doctrine, so contrary to all the sentiments of Nature, and to all rational Inferences men can make from any principles of Reason. The Spirit comes as a Spirit of Power,



er, will have the Heart open, will bring over Man to assent, though it be to what his Understanding cannot reach; and this the Spirit of God doth, by particular Application of the Blood of Christ to us by Name; so revealing Christ in us, that we cannot but feel the Virtue of his Blood in our Conscience, cannot but know him, and own him as our Jesus. In all Hope there is a peculiar Application of Promises to our selves; *He that believes, hath eternal Life, John 3. 36.* Is not only persuaded there is such a thing, but that he hath it already begun in him, and shall be further let into it ere long; *We shall be like him, 1 John 3. 2.* *We shall be made heirs according to the hope of eternal life, Tit. 3. 7.* *For the hope which is laid up for you, Col. 1. 5.* There is a particular Application to our selves, of those things we Hope for. It is impossible for a man to Hope, and be no way concerned in his Hope; it is impossible to leave himself quite out of his Hope.

*If Christ in you, be your hope of Glory;* Then look upon him as the only sure bottom and foundation of all your Hopes, you will prize him the more. We naturally love and esteem that which gives us hope of any good coming towards us. The Reason why Christ is so little regarded, so lightly set by, is because men are  
afraid

afraid they shall be losers by him: *Go and sell all, and follow me*; this is an hard saying to such us understand not the gain of Godliness, the excellency of Christ, that he is able to do more for them, than all the World can. *Paul* was so perswaded, *Rom.* 8. 37. Nothing could separate him from the Love of God in Christ Jesus; *Neither life nor death, nor all evils that it was possible for men and devils to bring upon him*: In all these things, saith he, *we are more than conquerors*. As if he had said, we are so far from being losers, that we are great gainers, come off with advantage. *Thanks be to God, who hath given us the victory*, *1 Cor.* 15. 57. *Thanks be to God who also causes us to triumph in Christ*, *2 Cor.* 2. 14. Thus he overcomes the world, who believes *Jesus is the Son of God*, *1 John* 5. 4, 5. *Quenches all the fiery darts of the wicked one*, *Eph.* 6. 16. *Overcomes by the blood of the Lamb*, *Rev.* 12. 11.

But after all this, If any should Object and say, We cannot rejoyce in this Hope of Glory by Christ; we cannot bring our hearts under the Power of this Hope, as you have been perswading us to do.

*I Answer*; You cannot, but God can; God by his Spirit of Power, can do this in you, and upon you. We have a cloud of Witnesses to this, in all those Saints in former Ages,

Ages; who have gone Triumphant to Heaven in a Joyful Hope and Expectation of Eternal Glory; and you will find it so in your selves, when the Spirit of God comes upon you, as a Spirit of Power. Let me tell you, The impressions of the Spirit, are strange things, till you come under them; then you feel the powerful effects of them in your own Souls; will see that done which you thought could never have been done; find that made easy to you, which you thought was impossible. And thus it will be when you are begotten again to a lively Hope. Many Professors have a dead Hope of Eternal Life and Glory, which make no impression upon them; but a lively Hope, hath lively Effects that will be felt.

It may be you will further Object; and say, It is true, there are some who have this Hope, and this Joy; But may not all this be a Delusion upon false Grounds?

All I shall say in Answer, is this: I wish you would make the same Objections against your Worldly Hopes, as you do against this Christian Hope; I am sure you have more cause. How prone are men to Object against the Hope of the Gospel? And how willing are men to be flattering themselves with all Worldly Hopes! they follow them, are mightily pleased with them,

them, they all run well, and are well founded. But this Hope of Glory by Jesus Christ, that is an ignote thing, they know not what to make of it. Look to it, Those who are willing to nourish vain Hopes now, will have Hope little enough ere long; they will be Punished with Everlasting Despair in Hell. But alas! with what confidence and security do Men Hope in the Creature! but with what trepidation and doubtfulness do some Trembling Souls Hope in Christ! Men thinks their Reason might instruct their Faith, to argue otherwise from Gospel Principles, the consequence of which, Sanctifi'd Reason may discern, and ought to attend unto; You find a Thousand Instances in every Age of such whose Worldly Hopes have disappointed them, and made them ashamed: But never since the World began, could there be one Instance produced of any Believer, whose Hope in Christ hath made him ashamed: It is strange that we should rejoyce so much under that Hope, which seldom or never answers our expectation; and be so much cast down and dispirited under those Hopes of Glory that never fail: I wish you would but ask your selves the Reason of this: It is a sign we are rather Carnal than Spiritual, and favour more the things of this Earth, than

than the things of Heaven. It is a shame to think how little Influence this Hope of Glory hath upon us. We usually count our selves the better for our Hopes; but it seems the Hope of Glory adds little to us: we lay it by, as that which speaks of something to come, a great while hence, in another world, we know not when; we cannot get our minds to attend to it, and look for the accomplishment of it. And thus we bereave our selves of much good, by suffering our Hope to languish, as it will do, if we don't take comfort in it, and daily solace our selves with the thoughts of it. To think of our Hopes, is enough to revive us at any time, especially when we count them sure and certain.

I know not whence it is, but you may observe many Christians to be more in the Exercise of Faith and Love, than of Hope. We reverence the Word, and dare not disbelieve that, when we are under little or no Hope of what is promised to us in the Word. A little Fear drowns our Hope: We believe the Truth of the Promises, but in modesty suspend the application of them to our selves; as if it were a piece of Humility to Believe much, and Hope but little. *God is good, and gracious, and faithful, saith the drooping Soul; here is Faith: But I am unworthy, I am less than the least of all his*

merits, unfit to receive any thing at his hands. Thus by sinking our Hope, we do insensibly weaken our Faith; for a weak Faith doth always follow a languid Hope; the Promises will grow out of credit with us, when in an affected Despondency we humour our selves too much, in refusing our own Mercies. It would make our hearts ache, if God should take us at our word, and say, Because you will not have this or that Mercy, you shall not have it; because you will not have life by applying this and that Promise to your selves, I reverse it, call it in, declare, you shall never have that Mercy; I say, it would make our hearts ache, if God should take us at our word, when in a froward, sullen fit of Despondency. It is a slight to his rich Grace, to be so shy of it, to take but little, when much is offered. Express then the greatness of your Faith, by the greatness of your Hope. As God hath abounded, yea, superabounded in his Grace towards you, so do you abound more and more in your Hope in him. Faith is but a Notion, a mere empty Speculation, when the good things of the Promise are not brought down to our selves, by a lively Hope; *that we may taste and see how gracious the Lord is:* We never suck the sweet of a Promise till then. Therefore judge of your Faith by your Hope, and judge of your Hope

Hope by your Faith; Whether it be well grounded upon the Word; if it be, it can never rise too high; otherwise Hope is an aspiring Passion, and usually flies too high, when it is not fixed upon a right Object; the Soul is overfer by it. How are some men intoxicated and drunk with their vain hopes? There is no fear of any such excess in true Christian Hope. No man was ever questioned by God for having too much Grace; we may all complain of too little. More Grace, is the constant Desire of every holy Soul; as there is a Propensity in God to give it; *To him that hath, more shall be given*: God loves to accumulate his Favours, to load us with his Benefits; he gives liberally, that he may draw out our Hope to follow him for more and more still; *Let us then abound in Hope, holding fast our Confidence firm unto the End.*

WHAT



What it is to KNOW

GOD IN CHRIST.

JOHN VIII 34, 35.

Of whom ye say, That he is your God;  
yet ye have not known him; but I know  
him.

CHAP. I.

EVERY one of you in this Assembly  
may be ready to say, That the God  
of Abraham is your God; but  
what if I prove to the faces of  
some Professors, that they have not yet  
known the Lord? I am from these words  
to shew, who among you do, and who a-  
mong you do not yet livingly know the  
Lord. This Enquiry will be as Comfort-  
able to some, as it may be Terrible to others;  
the Lord make it an Awakening Word to



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us all. There is no dallying in this matter ;  
 'tis Life Eternal to know God, and Eternal  
 Death not to know him.

*To say he is your God, yet ye have not known  
 him.*

A likely matter indeed, That God should  
 be your God, and you not know him. I  
 am sure you know him not, because you  
 know not me: I know him, but you do  
 not: I know him, and none else do, but  
 such as I reveal him to: Since you refuse to  
 learn of me, I do pronounce you a com-  
 pany of ignorant, formal Professors, quite  
 beside the Truth and Power of Religion,  
 aliens and strangers from the commonwealth  
 of Israel, without God in the world; wor-  
 shipping you know not whom, doing your  
 devotions to an unknown God.

The Knowledge of God, and of Jesus  
 Christ, are often put together in Scripture,  
 because we cannot know one, if we do  
 not know both, 2 Pet. 1. 2. Job. 14. 6,  
 7, 9. No man cometh unto the Father, but by  
 me: If ye had known me, ye should have  
 known my Father also: He that hath seen me,  
 hath seen the Father. And through the know-  
 ledge of both, there is a multiplication of grace  
 and peace to us, 2 Pet. 1. 2.

Some seek to know every thing but  
 Christ; Paul desires to know nothing but  
 Christ,

*Christ*. 1 Cor. 2: 2. The Lord grant that may be the unfeigned desire of every Soul here present.

The Coherence.

Because the sense of the Text depends very much upon what goes before in this and the 7th Chapter; therefore I shall give you a brief *Analysis* of both these Chapters, down to the very Words of the Text.

In these two Chapters there are hot Disputes and Contests between Christ and the Jews, about the Divinity of his Person, and the Truth of his Doctrine; Christ maintains both.

In the beginning of the 7th Chapter, Christ and his Brethren have a consultation about his going up to Jerusalem to the Feast of Tabernacles, which was at hand, *verse 2*. The Point they deliberate upon was this, *viz.* Whether he should go up at the beginning of the Feast; his Brethren who did not yet believe in him, *verse 5*, were for it, tho upon very slight grounds, *vers. 3, 4*. Christ is against it, refuses to go then, *verse 8*. *I go not yet unto this feast, but go ye; I will go when I see my time; my time is not yet full come*, *verse 8*. Christ knew the proper seasons and moments for every part of his Work; so he sends 'em away, but himself

*about Jhill in Galilee*, vers. 9. Upon this, there were great Enquiries after Christ, where he was, and why he was not there. This occasioned a *murmuring among the people concerning him*, vers. 12. About the middle of the Feast Jesus appears among 'em, Teaching in the Temple to the admiration of all that heard him, *vers. 14, 15*. The Points of Doctrine that he there handles, with his Answers to all their Cavils and Objections, I shall for brevity sake omit; you may read 'em in that Chapter, from the 16th. to the 37th. *verse*; so ends his Sermon at the midst of the Feast.

*Vers. 37*. He begins another Sermon at the end of the Feast, for the Feast lasted Eight days; and in the last day, that great day of the Feast, wherein there used to be the greatest Assemblies, *Lev. 23. 36* *On the eighth day shall be a holy Convocation, a solemn Assembly*: And upon this day, that the people might have something to meditate on by the way, and to carry home with 'em, Christ preaches an excellent Sermon about Spiritual Water *vers. 37, 38, &c.* which had different effects upon his learners; some believed, and some believed not; as it was then, so it is now.

The Feast being over, Christ continues Preaching in the same place; you have him early in the morning, *teaching the people in*  
the

*the Temple.* Chap. 8. 2. But the *Scribes* and *Pharisees* purposely to interrupt his Preaching, put an ensnaring question to him, about a woman taken in the very Act of Adultery, what his Judgment was concerning her, Whether she should be put Death, according to Law in that case, *Levit. 20. 10.* How he managed himself in acquitting the Woman, to the Shame and Conviction of all his Opposers, I refer to your own reading, from the 1<sup>st</sup>. verse of this 8<sup>th</sup>. Chapter, to the 12<sup>th</sup>. verse. Having dispatched that business, he falls to Preaching again, of many weighty and very useful Points, suited to the present condition of his Auditors.

*First*, He preaches himself to be the true light of the world, *vers. 12.* which occasioned a long Dispute between him and the *Pharisees*, about the validity of that Testimony which he gave of himself; Christ vindicates both himself and his Doctrine, and proves both to be from Heaven: 'Tis observable, how in the close of one Point, Christ gives occasion for another, which he knew their Objections would lead him into (*vers. 32, 33.*) about Spiritual Freedom, declaring what that is, and that the *Jews* had not yet attained to it, because they were the servants of sin, *vers. 34.* in bondage to their own Corruptions and

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Lulls; this he urges close upon 'em, notwithstanding their vain-glorious boasting of their descent from *Abraham*. Now because my Text comes in upon this Discourse, I shall give you some account of it. The *Jews* to prove themselves to be Freemen, and never in bondage, alledge that *they were Abraham's seed*, ver. 33. They said, *Abraham was their father*, y. 39. and *God was their father*, ver. 41. Christ denies both, and says the Devil was their Father, which he proves by their contempt of him and his Doctrine, as more at large appears in this Chapter. The Sum of all is this; *viz.* They vainly pretend to an Interest in God, who dishonour the Son of God; it is my Father that honoureth me; *Of whom ye say he is your God, yet ye have not known him.*

First, I shall make good the Words of our Saviour against the *Jews*, and prove, That they knew not God, because they knew not Christ the Son of God.

God cannot be savingly known, but as he hath revealed himself in Christ. God hath revealed himself to the *Jews* in his word, not only as the Creator of Heaven and Earth, and as that God who brought them out of *Egypt*, (so they knew him); but that he intended to send his Son into the

the world, the Seed of the Woman to redeem Man. *Zech. 9. 11. Isa. 45. 17.* Had the Jews believed this, they would never have treated Christ so scornfully, saying, *Where is thy Father?* &c. *19.* Such a spiritual Redeemer they looked not for, they thought the Messiah should be some Temporal Prince, who should come of some Noble Family, with great assistance, armed with Power and Strength to deliver them from the Roman Yoke; to restore the people to their Liberties, to enlarge his Dominion over other Nations, keeping up the *Mosaic* Polity every where; they never dreamed that the Son of God was to come in man's Nature to dye for Sinners, to bring in a new Everlasting Righteousness and Life; though all this was foretold in the Old Testament, yet they did not so understand it. All outward deliverances promised to the Jews, were through Christ. So to unbelieving *Ahab*, *Isa. 7. 14.* All Mercies promised to the Jews, hung upon the Kingdom of *David*, which pointed to Christ. *Isa. 55. 3, 4. Jer. 23. 3, 4, 5, 6. Ezek. 34. 22, 23. and Ezek. 37. 25, &c.* All the hope of *Israel* in all Ages, was reposed in Christ only: *Zech. 9. 9. &c. Amos 9. 11. &c.*

The Gospel being first to be Preached to the Jews, Christ ceased not to Preach to them;

them; notwithstanding all their scorn and contempt of Him and his Doctrine, expressed by their Contumelious words, and wicked attempts to take away his Life. *They took up stones and cast at him, v. 59.*

It is evident that the greatest part of the Jews did not know God, though the Psalmist says, *Psalm 76. 1, 2. In Judah is God known, his name is great in Israel; in Salem also is his Tabernacle, and his dwelling-place in Zion.* Yet Christ here reproves them for their ignorance of God; even in Jerusalem. According to that of the Prophet Isaiah. *1. 3. The ox knoweth his owner, and the ass his master; crieth; but Israel doth not know, my people doth not consider: O, My people is foolish, they have not known me, they are foolish children, they have no understanding.* Jer. 4. 22. No wonder the Gentile world knew not God; but that his own people the Jews should not know him, this is strange! They knew there was a God, and did worship him according to the Law, but not according to the Gospel; therefore though they said they knew him, yet not doing the Duty of those who rightly know God, they are said not to know him. But,

Secondly, to bring down the point nearer to our selves.

1. Obf.

Obf. Many do pretend to an Interest in the God of Abraham, as their God and Father, who yet know him not.

As there were many carnal *Israelites* of old, who had a form of knowledge in the Law, Rom. 2. 29. So there are many formal Christians now, who have a form of knowledge according to the Letter of the Gospel, and yet do not truly know God in Christ Jesus. Many call God their God and Father, whom he will never own for his true Children. God owns none for his Children, who do not own Christ for his Son, carrying it towards him accordingly: Our relation to God as Children, springs from our relation to Christ the Son of God; our union to Christ by Faith, proves our adoption; but whilst we are without Christ, we are looked upon as aliens and strangers, as without God in the world, Eph. 2. 12.

I shall include all, that I have further to say from this Text, in this general observation, viz. To find out the right saving Knowledge of God, is only in and through Christ: We cannot know God unto salvation any other way.

From the Analysis of these two Chapters, and the coherence of the Text with the Context, it plainly appears by these words of our Saviour to the Jews, That none



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None do truly know God the Father, who do not acknowledge Christ to be the Son of God.

10 All the saving Knowledge we have of God, is from the Knowledge Christ hath of God, who lying in the bosom of the Father, hath declared him to us, *Joh. 1. 18. Joh. 14. 9.*

11 We ought not to speak any thing of God, but what he has said of himself in his word: Theology is the Doctrine of God concerning himself, concerning his works and his will.

12 Christ, as man, was ignorant of some things, and knew no more than the Father revealed to him. *Mat. 13. 35. so Joh. 7. 26, 27. My doctrine, says he, is not mine, but his that sent me; for of God, I speak not of my self, or from my self, but as I hear. Joh. 5. 30.* So he received the Revelation from the Father, *Rev. 1. 1.*

13 As our Knowledge of God flows from the Knowledge Christ has of God; So our Knowledge of Christ is from himself. *Joh. 14. 21.* As he does by his Spirit reveal himself to us, so he doth reveal the Father to us in himself. *Mat. 11. 27. Joh. 6. 46.* No man hath seen God at any time, no not Moses himself hath seen the Father, but had all from Christ, who gave the Law upon the Mount, *Ex. 24. 18.*

Whatever

Wherever Notices there may be in the minds of men, of a Deity, yet they know not God aright without faith in Christ.

Saving Knowledge, is that by which we understand the right way of a sinners salvation by Christ; or it's the Knowledge that shows us what we must do to be saved. A convicted sinner is at a great loss about his Salvation, till God open to him the Mystery of his free Grace in Christ, giving him thereby the Knowledge of Salvation, Eph. 1. 7.

God's love is towards the Elect, before they know him, but it is not in them till they know him; then they understand how they are beloved of God; his love is shed abroad in their Hearts, Rom. 5. 5. *Thou art in them*: John 17. 26. *And I in them*; Not only for them, but in them; before we knew God or Christ, Christ had suffered for us, interceded for us; but before Faith, he is not said to be in us: *I.e.* Not to live in us by his Spirit, that we may live to God, Gal. 2. 20.

This Saving Knowledge of God, which I am now speaking of, is not the Knowledge of his Essence, but of his Grace, Love, and Good Will towards us in Christ, and this the only begotten Son declares to us, John 1. 18. *By himself*. This word *By himself*, is plenior & perfectior verbum capto.

CHAP. II.

**T**Hat I may more distinctly open to you the nature of this saving knowledge of God in Christ, I shall show

1. What may be known of God out of Christ.

2. All that may be known of God out of Christ, is better known in and by Christ.

3. What may be known of God in and by Christ, that cannot be known any other way.

4. What it is to know God in Christ.

5. What a true saving knowledge of God implies.

1. What may be known of God out of Christ, viz. The invisible things of God, even his eternal Power and Godhead, Rom. 1. 19, 20. This Natural Philosophical knowledge of God, though it be not sufficient to Save us, yet 'tis sufficient to Damn us; to render us inexcusable, and consequently to justify our Damnation. It may convince us of Sin, but does not enable us to shun it, or to do Good; to add ourselves to it in a constant way, this is a special work of the Holy Spirit. Natural

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Conscience knows something of God, but nothing of Christ, till our Ears are opened. *Psal. 40. 6. Aures perfecisti*, digged or bored our Ears; There is an obstruction, a stoppage in all our Natural faculties, that Spiritual objects can't enter, till we are Spiritually enlightened, till God moves our Hearts to assent to this Divine Revelation of God in Christ, so giving us knowledge, which is an effect of Divine Power, *1 Pet. 1. 2. 3. Eph. 1. 19. 2 Thes. 1. 11.* Which overthrows the Pelagian Doctrine, asserting it to be in man's power to believe, contrary to *2 Cor. 4. 7.* and *2 Cor. 3. 5.* in the Power of God; *i. e.* In the irresistible efficacy of his Grace: Though All Natural men do resist Grace at first, yet Grace overcomes them at last; takes away all final prevailing resistance, *turning the heart of stone into a heart of flesh, Ezek. 36. 26.* Besides, to be able to resist the Grace of God, is no Argument of man's Power, but of his Weakness, Malice, and Pride.

The Gentiles knew God by the Creation, but not by the Scriptures, forbidding inward Lust and Concupiscence; which natural light does not, *Rom. 7. 7.* They judged thoughts to be free; for this reason the Gentiles are said, *not to know God* *1 Thes. 4. 5.* would violently contend with the Law of God, *1 Cor. 1. 10.* and

2. All that may be known of God out of Christ, is better known in and by Christ: By Reason we know that the World was made, but by Faith we know it more certainly, *Heb. xi. 3*. The light of Nature gathers up something from the Works of God, but Faith gathers up more from the Word of God; the Word speaks more distinctly than the Works of God do; these hold forth something of God in the general Notion of a Deity, but leave us in the dark where to find out this God: They speak our God to our Reason, by some remote consequences, leading us up to a first cause, and in a discursive way convincing us of the Being of a God; but few men have such Logical heads, as to keep themselves under the power of these reasonings; they are up & ever and anon, to fight at last into practical Atheism: He is a Practical Atheist, who does not order his life according to those inward speculations he has of God. The Word holds forth God more powerfully, and directly to our Faith, shewing us that God in Christ, which it speaks of: Since in the Wisdom of God, *i. e.* by the Fabrick of Heaven and Earth, setting forth the Wisdom of God, the World cannot by all its Wit and Wisdom, comfortably know God unto Salvation, therefore he calls us to Faith in Christ, *1 Cor. 1. 21.*

*least*

3. What

3. What may be known of God in and by Christ, that cannot be known any other way, viz. His Pardoning Grace, which as Sinners,

we are most of all concerned to know; all other Attributes of God make against us, without the knowledge of this, which makes all to be far us. The way of a Sinners Salvation, is no where revealed, but in Christ; the last word the Law speaks, is Death, *in the day thou eatest, thou shalt die*, and so leaves us under that Sentence, till the day of Execution.

The Devils knew God, without a Redeemer, and therefore tremble, *John. 1. 29.* The Gentiles knew God, but not in Christ, *Rom. 1. 20.* The Jews knew God as the Creator of the World, as their Deliverer out of Egypt, as the founder of their Commonwealth, but not as the Father of Christ, the true Messiah: All this knowledge of God out of Christ, does represent him to us only as our Judge; which leads a Sinner to utter Despair; overwhelms him with a sense of God's Wrath. 'Tis only in Christ that we look upon God as a Saviour, freely pardoning all our Sins: This Pardoning Grace flows down to us only through Christ, *In whom we have redemption through his blood, even the forgiveness of sins, Col. 1. 14. Being justified freely*

freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. 3. 24, 25. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. 1. 15. Who hath saved us, and called us with a holy calling: Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. 1. 9, 10. From all these Texts it plainly appears, that God never had a thought from all Eternity of Pardoning sinners, but only in and through Christ; and what applications we have made, and do make every day unto God in the Name of Christ for the Pardon of Sin, does highly concern every one of us seriously to consider. This hidden Mystery of God's Pardoning Grace, unknown to the World before, Mar. 13. 35, is revealed to us in and by Christ, being intimate with the Father, even in his bosom, Joh. 1. 18. And what he hath seen and heard, that he testifieth, John 3. 32.

Let us receive his Testimony, and set to our seal that God is true, and will never pardon any who believe not in John. The end of his Coming into the World in our Nature, was to manifest the Name of God to his Elect, *Joh. 17. 6.* to tell us all things relating to our Salvation, *Joh. 4. 22.* Therefore let us hear him, *Mat. 17. 3.* by Christ Angels have a clearer knowledge of God, *Eph. 3. 10.* He is seen of Angels as the Redeemer of the World, and he only gives us understanding of those truths that lead unto Eternal Life, *1 Joh. 4. 20.* He is the way, the truth, and the life: no man comes unto the Father but by him, *Joh. 14. 6.*

4. *What it is to know God in Christ.* Of this only in general, to make way to the last Head, which I shall more enlarge upon.

He that knows Christ to be God, knows God in Christ; this needs no proof. But what is it know Christ to be God?

*Answer.* To own him to be the Eternal Son of God. When do we own him as such? *Ans.* when we acknowledge him to be indeed the Christ, the Saviour of the world, *Joh. 4. 42.* Trusting in him for the Pardon of sin, *Jer. 31. 34.* They shall all know me, from the least to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Till



we know God, to be a God of Forgiveness, casting our selves by Faith upon Christ, for the pardon of our Sins, we do not savingly know the Lord.

To know, in the sense of the Text, includes in it, Faith, Love, and Approbation: Faith in the Truth, Love to the Truth, and a hearty Approbation of the Truth which we profess to know; testifying all this, by our ready Subjection and obedience to it. As to know, is to love and approve, *Psal.* 1. 6. So not to know, is to disallow, to disown, to disapprove, to hate that which I do; I allow not *871*  
*JOHN. ROM.* 7. 15. I know not; and therefore know not, because I allow not, I hate it: So the Lord said to the foolish Virgins, *Mat.* 25. 12. *I know you not; &c.* I do refuse, reject, and condemn you. So *Joh.* 17. 25. The World is said not to know the Father, because they rejected that Revelation which he made of himself in Christ. The *Galatians* in their Pagan state, are said not to know God, *Gal.* 4. 8. Some knowledge of God they had by the creatures, but none in Christ, and therefore are said not to know God.

This saving-knowledge of God in Christ is altogether Spiritual, and lies in the special light of Faith, discerning the God-head of Christ; and therefore inclining us  
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to trust in the Merits of his Precious Blood; for the Pardon of all our Sins. This is a very gross corrupt Interpretation of that Text, 2 Cor. 5. 16. that the *Lutheran* Divines give, *This we have known Christ after the flesh, yet now henceforth know we him no more*; i. e. say they, in favour of their Ubiquity; Tho we have known him as a Body circumscribed and limited to a certain place while on earth, yet since his Ascension, we know him so no more; but suppose a Corporal Ubiquity by virtue of his Divine Glorified Person; which is in effect to deny the Truth of his Human Nature, by asserting that to it, which is altogether inconsistent with it.

The Apostle's meaning is plainly this, *Henceforth know we no man after the flesh*; i. e. I and all true Believers since our Conversion, bear no affection, no carnal worldly respect to any man living. Tho once we knew Christ after the flesh, i. e. as the world knew him by his outward appearance only, slighting and condemning that in him, in his state of Humiliation, which the world so much despised. Then we looked upon him as a mere Man, as an Impostor worthy of death; therefore we blasphemed him, and persecuted all his Followers: This was the sense of the flesh; But now we look upon him in the Light of

the Spirit, as the Son of God, who died to save us from our sins.

They counted *Paul's* Ministry inferior to that of the other Apostles, because he had not conversed with Christ on earth. What tho, says *Paul*, I have not known him after the flesh, as you have, who boast much of this; That you knew his Parents, his Brethren and Sisters, where he was born and bred, &c. Yet I spiritually know him by Faith, as the Redeemer of the world, tho I have not known him after the flesh, as you have; neither do I desire henceforth so to know him; i. e. to account of him according to any mere human Endowments, or outward worldly Circumstances; but I judge of him according to his Divine, Supernatural Excellencies, and so I admire and magnifie him.

When *Paul* says, *We know Christ no more after the flesh*, flesh here is not taken for the substance of the flesh, but for the quality, or natural Passions of his Human body, being liable to all those natural, yet sinless Infirmities of Human Flesh: He was hungry, athirst, weary, a man of sorrows, and acquainted with griefs: 'Tis not said, we know no more the flesh of Christ, but we know no more Christ after the flesh; i. e. according to that mean, outward appearance he made in the world, in his state of Humiliation;

liation: Our thoughts run higher now, to Christ glorified in Heaven, in our Nature. These words, *Not to taste Christ any more after the flesh*, must not be taken in *Servetus's* sense, as if the Human Nature of Christ were now quite swallowed up by the Divine; as if Christ had now put off his Human Body, and was turned into a Spirit. This overthrowes the whole Foundation of Christian Religion.

Tho the Papists many of 'em seem to be against the *Lutheran Ubiquity*, yet 'tis evident, That neither the Doctrine of Consubstantiation, nor Transubstantiation, can possibly stand without a Corporal Ubiquity; and therefore both must fall to the ground, as having no foundation in Scripture.

The Apostle's meaning is, That we don't know Christ now, according to the sense of the flesh, but by a Divine Spiritual Knowledge, as New Creatures. *1 Cor. 13.* Therefore if any man be in Christ, he is a new creature.

CHAP. II. Of the Knowledge of God in Christ, as a New Creature.

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DIEBVI 170 C H A P. II. In the first

What a true saving Knowledge of God im-  
plies. Being the Fifth and last Head.

W hat that Saving Knowledge of God  
in Christ, that every new Crea-  
ture hath, does imply, I shall more parti-  
cularly shew; some things first premi-  
sed.

1. True Religion flows from, and is  
grounded upon a right Knowledge of the  
True God.

2. A Religion without a God, is a very  
strange unaccountable thing, no reason can  
be given for it.

3. A man without a God, is a very lone-  
ly solitary Creature, he would not know  
what to do with himself under extraordi-  
nary difficulties and distresses, if he had  
not a God to govern, and to rely upon.

4. Man by Nature is a devout Creature,  
he will have a God, and a Religion; he  
hath a Conscience, and therefore he must  
have a God, and a Religion of some sort  
or other.

5. Man by Nature is prone to Idolatry,  
grossly mistaken in the choice of his God.

6. Many

## The Knowledge of God in Christ.

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6. Many of the more civilized sober Professors, even of Christianity, are apt to rest in general Notions of a Deity, when they don't know God himself, they don't know him who is God.

My Text leads me to speak of *The Knowledge of God in Christ*; if what I shall say be not so plain and easie as you would have it; Pray remember that I am speaking of that *great mystery of godliness, God manifest in the flesh*; which no tongue, neither of men or angels, is able fully to set forth and to express: Yet I hope (through the guidance of the Spirit of God) what I shall deliver upon this high Subject, will fall in with the Conceptions of your Faith, and with the Spiritual Apprehensions of an Enlighten'd Mind. Now I proceed:

A True Saving Knowledge of God, implies these Three Things:

1. *A Knowledge of God in the Person of Christ Incarnate.*

*That God manifest in the Flesh of Christ, is the only True God.*

2. *That this only True God manifest in the Flesh, is our God.*

3. *That this only True God manifest in the Flesh, is our God.*

CHAP.

## C H A P. IV.

*Of the Knowledge of God, in the Person of Christ.*

**W**HAT this Personal Knowledge of God in Christ is, I shall explain.

We conceive God to be a distinct Being from all created Beings; above all, beyond all, and before all; the only *Jehovah*, the Great Essentiator, who is an Eternal Being himself, and gives Being to all other things; this God we cannot see with our bodily eyes, but with the eyes of a mind spiritually enlightened we may; i.e. we may see him by an eye of Faith, conceiving him to be all that which he hath revealed himself to be in Christ. Till we see God in the Person of Christ the Mediator, we have no certain Object for our Faith to fix upon; our natural Notions of God will never carry us to any Person who is God; the Scriptures only lead us to Christ, as the Son of God; The Person of the Father and of the Holy-Ghost, are invisible; but the Second Person hath made himself visible, by taking our Nature upon him, and is the only True Visible Image of the Invisible God; He is God-Man; which signifies not Two Personalities, but Two Natures



United in One Divine Person: The Person of Christ Incarnate is Divine; tho many in the days of his flesh here, saw his Person, who did not own his Divinity; they saw him who was God, but did not own him to be God; 'tis Saving Knowledge only, that gives us a true sight of God in Christ; we never see him till then: God in Christ, is God indeed; all other representations of God, do change his Glory into a lye; they are all idols and vanities: The Heathens became vain in their imaginations, multiplying gods to themselves; but never agreed who was the only true God. Christ said to the Jews, verl. 19. *Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also*; because the Will of the Father concerning the Salvation of Sinners, is revealed by Christ.

To believe the Being of a God, That there is a God, and to believe in God, are two things: The light of Nature leads to the former, but not to the latter; because we must have a particular, distinct Knowledge of God, i.e. of him in particular, who is God, the only True, Living, Eternal God; we must know his Name, his Attributes, his Power, Wisdom, Infinite Love and Mercy: We must be able to prove all this from Divine Revelation, before we can have sufficient ground for our Faith



Faith and Hope in him; to believe we know not why, in we know not whom, is not Faith, but fond Credulity; this way we render Faith a very irrational thing, a mere fancy. We cannot prove the Attributes of God, but by the Almighty Acts and Works of God; we believe him to be God, for his Works sake, which the Word gives us so full an account of. 'Tis strange to see what a slight Knowledge of God men do rest in, repoling so great a trust as they pretend to do, in one whom they know not whether he be able to answer that trust; they worship they know not whom; they trust they know not whom. Tho they own God, whoever he be, to be Almighty, Infinite in Wisdom, Love, &c. yet they chuse a God for themselves, who is none of all this, and so deceive themselves. General Notions of Infinite Power, Wisdom, &c. unless we see where to place them, and to whom they do belong, are but empty Speculations, no sufficient ground for our Faith. Christ has outdone all that ever were called gods; and therefore he only deserves that Name, who has in himself revealed the true God to us; all the Idols of the world are vanities.

The Son of God hath made himself visible, by taking our flesh upon him, and through that veil we look in upon the whole

whole Trinity, and know all that is called  
God in Christ Jesus: *He that hath seen  
hath seen the Father.* John 14. 9. hath seen  
the Infinite Power of that Holy Spirit put  
forth by me: *who in God is united.*

No mere Creature holds forth two Na-  
tures; but the Person of Christ does, and  
therefore is the only Image of the Invisible  
God, holding forth all that is contained in  
the Infinite Essence of the Divine Nature,  
truly representing God in all his Essential  
Properties, as God and his Father. Christ  
is properly the Image of the Father, not of  
the God-head, for that is really in him, he  
is *very God*: The thing it self cannot be  
said to be the Image of it self; Christ  
and the Father are one in the Essence of the  
God-head. *I and my father are one.* John  
10. 30. But Christ is not the same Person  
with him whose Image he is: When Christ  
is said to be the Image of God, God is ta-  
ken personally for the Father, not essentially  
for the Divine Nature: I am not now  
speaking of the Characteristical Differences  
of the Three Persons, but of the Unity of  
Essence in which they all agree: *These  
three are one.* If you would know what  
manner of God, the Father is, you must  
look upon Christ his Image, and conceive  
of him according to that manifestation of  
himself in the Flesh of Christ, who has

in that very flesh expressed and acted over all the Divine Attributes of God, in the Miracles he wrought upon earth, letting out a Divine Power through our humane Nature, acting as God in our flesh: Something of God's Glory appears in the Works of Creation, but the Brightness of his Glory shines out only in the Face of Christ; as men are known by their faces, so God is known by Christ: God having in an ineffable manner communicated his Essence to Christ, he is therefore *per se* the image, the express image of his person: As he holds forth the Glory of God to us, he is called *the brightness of his glory*.

This is that Divine Person, upon whom the eye of our Faith must be fixed; I say the eye of our Faith, because many who looked upon Christ with their bodily eyes when he was upon Earth, saw the man Christ, but saw not God in that man; Nay, they Crucified him as a Blasphemer, for saying he was God.

Obj. How can we now see God in the Person of Christ since his Ascension? Who shall Ascend into Heaven after him?

Ans. You may as well, say, upon some accounts be able to discern God now in the Person of Christ since his Ascension, as they could who were present with him up-

on

On Earth; for they could not discern his Godhead, but by Faith, and so may we now. But you will further

*Object.* We cannot see his Person.

*Ans.* Not with our bodily Eyes, neither would that help us to discern his Godhead, if we could so see him with our bodily eyes, unless the Father did inwardly reveal him, and thus he does now to his Saints, as well as then; then he did convincingly reveal the God-head of Christ, in the Person of Christ living upon Earth, now he does reveal the same God-head of Christ, in the same Person of Christ, though not as living upon Earth, but is represented to us in the word, and living now in Heaven.

We must consider Christ, as held forth in the word, it's enough that he was such upon Earth, and that we have such a perfect Character of him; such a full antitick description of the Person of Christ Incarnate, and of his coming again, left upon record in the Scriptures, the word is nigh thee, set your faith upon that, and you will quickly have a spiritual discerning of God in Christ. You cannot believe all that the Scripture says of Christ, but you must believe him to be God, the very Son of God, by eternal Generation from the Father; and if you believe this, you can

not but believe the eternal Procession of the Spirit from them both. How can you conceive a living eternal Father, and a living eternal Son, without a living eternal Spirit? The account the Scriptures give of the Son of God incarnate, is ground enough for our Faith to fix upon; for but your Faith a-work upon Christ, and you'll quickly have a spiritual sight of God in him; Faith will observe that in Christ, that speaks out his Godhead; 'twill spy out such Rays and Beams of Divine Majesty, shining out in his Person, that will create in us a holy Reverence towards him, and cause us to fall down and worship him.

Though Christ be Personally Ascended, yet he is Spiritually present with us, and in us; Faith knows how in the light of the word, to follow him up to Heaven, to sit down in Heavenly places by him, and to keep up a constant Communion with him.

As Christ was in Heaven as God, when he was upon Earth as Man, *John 3. 13.* So, tho now he is contained in Heaven as Man, yet he fills both Earth and Heaven as God: Tho his finite Humane Nature cannot co-extend it self to an Ubiquity, to reach as far as the Divine, yet the Two Natures in Christ are always hypostatically united; and tho the Divine Nature do act in, with  
and

and through the Humane, yet it does in many things act above, and beyond it, even under this hypostatical Union, by which God intended to advance Humane Nature, but without any Contraction or Diminution of the Divine.

If you ask, What is that Object which we should set before us in every Act of Worship, Publick or Private? *I Answer,* The Father, Son, and Holy Ghost, one God, and Three Persons; *Through Christ, by one Spirit, we have access unto the Father,* Eph. 2. 18. According to that Oeconomy we worship one God all along, applying our selves in a distinct manner to each Person, according to the Word, that the whole of our Worship may center in one God. We shall become vain in our imaginations, if we worship God any other wise. Our own Notions of Omnipotency, &c. let them rise never so high, are but mere empty Speculations, till we know the subject to whom they belong: If they are true, they are true of something; Attributes ascribed to nothing, are nothing in themselves; but when we see in whom they are vested, they command a Reverence in us towards so great an Object; *they that know the name, will draw nigh to it;* the name leads us to the thing, to God himself, as an Infinite, Eternal Being, clothed with all those

Attri-

Attributes that render him worthy of all Honour, Praise, and Glory from us.

The Heathens for want of a right Object to fix their natural Notions of a Deity upon, set up such Similitudes and Images of God, as did no way represent him, but rendered him like unto corruptible things: God forbid us to make any Image or Likeness of him, and set up his Son, as his only True, Living Image, that we might conceive of him according to that Image, and no otherwise.

The Sum of all is this:

The New Testament declares Christ to be the *Son of God, equal with the Father, the express image of his person*: Flesh and blood cannot reveal this to us, *i. e.* can't persuade us to believe it; but when it pleases the Father to reveal his Son in us, then we see the Eternal Father in his Son; in knowing one, we know both, because both are one and the same God: We see the Eternal Spirit in Christ also, who is called the Spirit of Christ, residing in him without measure: 'Tis by the Son that we know both the Father and the Spirit, as One God, and Three Persons; One, and yet Three; Three, and yet One. God has said it, therefore let us admire and believe: The greatest things that are, cause no admiration till we believe them, and then we sit down astoni-

toni-



alised. That Three Personallities belong to One Infinite Essence, must needs be true because God himself says it, who knows himself best: *I am that I am*, says God, *14.* I am all that is revealed, and *I am that I am* besides. Secret things belong to God, not to know what is not revealed, is not culpable ignorance, but a holy Nescience that will become us.

'Tis fit that God should so reveal himself to us, that he may appear incomprehensible by us; had he revealed himself as comprehensible by us, we should have had no reason to believe him to be God; for he must have been a finite God, and therefore none at all: 'Twas fit therefore that God should shew himself to man in his transcendent Excellencies, as incomprehensible by man; so that his very incomprehensibleness, which may occasion some doubt and hesitation in us; yet if rightly considered, it may be brought in as a strong argument, to prove the truth and certainty of his Divinity. Men are now for Comprehending, not Believing; but all men are not Philosophers. Besides; the Philosophical Reasons you bring for the Being of a God, may prove there is a God, and that you know there is a God; but they do not prove, that you know who that God is. Let me tell you, the wisest among you



cannot comprehend God, you cannot know him to Perfection; but the weakest among you may be made to Believe, what you can't Comprehend. If there be any Atheists, or Scepticks here, who either deny, or doubt of the Being of a God, let them be persuaded for once to make trial of Christ, to cast themselves upon the Infinite, Almighty, Incomprehensible God: held forth by Christ in the Gospel. We stand in need of that which none can do for us, but an Infinite God; let us not then be startled, when we hear of such a God, but get under the shadow of the Almighty as fast as we can; then we shall count our selves safe to Eternity.

We may as soon comprehend the Trinity of Persons, as the Infinite Essence of God; both are alike incomprehensible.

Three finite Persons have each of them an Essence, numerically different from each other; but the Three Persons in the Trinity have but one and the same numerical Essence of the Godhead among them; all else there would not be One only God, but as many Gods as Persons. From what hath been said, it appears, that God in Christ is the true God, God indeed. Which is the first thing implied in a saving-knowledge of God. The second is this, *viz.*

**C H A P.**

C H A P. V.

God in Christ the O N L Y True God.

2. **W**HAT it is to know him as the only true God. They know not God aright, who do not know that there is, and can be but One only God, none like him; this takes us off from all Idolatry, and directs our Worship to the true object of all Divine Worship; *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* Joh. 17. 3. *The Lord our God, is one Lord.* Deut. 6. 4. *I am he, and there is no God with me: i. e. none besides me, none equal to me.* Deut. 32. 39. *Who is God, save the Lord? Who is a rock save our God.* Psal. 18. 31. We are strictly commanded to have no other gods before him, *Exod. 20. 3.* Because *there is none other God but one: To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* 1 Cor. 8. 6. *There is one God, and one Mediator.* 1 Tim. 2. 5. To Worship many gods, as the Heathens did, is to Blaspheme them all, to ascribe Impotency, and Insufficiency to them; one hand is too weak, where many are required; there can be but one infinite Supreme God: What we ascribe to other gods, we detract from the true God;

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we are commanded to *Love God with all our hearts, soul and strength*, Luke 10. 27. If all be due unto one God, What remains for any other? We never truly rely upon God, when we put confidence in any thing else, *He only is my rock, and my salvation; my soul wait thou upon God*, Psal. 62. 25. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 77. 25.

God is one, there is none like him, therefore to be worshiped with a peculiar singular Worship, appropriated to him only; which for the height and spirituality of it, belongs to him, and to none else; he will not give his Glory to another: There is a Glory belonging to God that is truly Divine, that is too much, and too great to be ascribed unto any Creature. When we come before the Lord, if our hearts are not enlarged, and extended to a further Degree of Zeal and Fervency, deriving some elevation more than ordinary, from the greatness and excellency of the object that inflames our Devotions, makes us to be otherwise affected towards God, than we find our selves to be towards other things; we are not under a true sense of the Greatness and Majesty of God, neither do we know him, as we ought to know him; they who know God in Christ, do love him more, fear him more,

more, rejoices in him more, than we do in  
other things; they are carried out in an ex-  
traordinary manner towards him, from  
the high apprehensions they have of his glo-  
rious Majesty. . . What made the Angels and  
Elders Rev. 4. 11. *As firm* raise their  
Note so high in that Doxology, but because  
they thought him worthy of the highest  
Honour, more worthy than all Creatures  
in Heaven or Earth. So Rev. 4. 11. *As firm*.  
There is that in God, that calls for the  
highest Adoration and Worship.

They are worthy. . . It is most becom-  
fit, and convenient to pay this just Re-  
verence to the great God. . . It is highly rati-  
onal; the worth and excellency of the Ob-  
ject calls for it; 'tis injustice towards God, to  
rob him of his Glory, by not rendering to  
him the Praises due unto his Name. . . How  
was Paul affected with the consideration of  
God in Christ Jesus, 1. Tim. 1. 17.

We shall be apt to come in a slight com-  
mon Spirit to the worship of God, till we  
apprehend it to be a special peculiar Service  
of a higher Nature, requiring more intensi-  
ness of Spirit, more zeal and ardency of  
Affection, than we ever and put forth up-  
on any other occasion; because we have to  
do with God who is above all. If your  
Hearts are not now fixed upon God,  
wholly taken up with serious thoughts of  
God,

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God Trembling at his Word. You do not behave your selves wisely in the House of God. This one only true God, is known by this distinguishing Character, as be the Father of Jesus Christ: to be convinced of the truth of a Deity, and of the Mystery of Christ's Incarnation holding forth this God unto us, are the Two points upon which all our Religion hangs, every Gospel-truth hath relation to both these depending upon em, and naturally flowing from them.

Since we all profess our selves to be Worshippers of God, it highly concerns us to know that true God, and that this God is but one, even he who hath appeared in Christ Jesus. *To worship God out of Christ, is to worship as the Heathens do; in plain English, 'tis to worship the Devil.* 1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; I would not you should have fellowship with devils.* I am afraid there is a great deal of Heathenish Worship among us; the Devil carries away all that Worship, that is not directed to God in Christ. There is no other medium of Worship but Christ; 'tis not the intention of Worshipping the True God in or by an Image, that will justify Image-worship, from being downright Idolatry. We may be mistaken in

Wor-

Worshipping one God, if that prove a False one: Nay, if we intend the True God, yet as represented by that which by nature is no God, Gal. 4. 8. 'tis a false object of Worship:

All Creatures but the Devil do pay a Worship to something which they call God; he only is a constant Blasphemer; though he be no Atheist, yet he is no Worshipper of God, but a Malicious Blasphemer of him; he pretends to no manner of Worship; he intends no such thing towards God; though he promotes Idolatry in others, yet does what in him lies to eclipse his Glory altogether, and to set up himself for the God of this world. The Devil would be a God to this end, that Wickedness may be accounted Godliness, receiving its denomination from Satan, usurping the name and title of God. But from such a God, and such Godliness, good Lord deliver us.

Therefore that we may have clear distinct apprehensions of the only True God, let us keep the eye of our Faith fixed upon Christ, in all the acts of Worship we perform unto God; believing him, and him only to be the True Living God, who hath Manifested himself to us in the Flesh of Christ.

CHAP. VI. To know this only True God, to be OUR God.

WHAT it is for God to be our God.

God as Creator and Sovereign Lord of Heaven and Earth, might have dealt with his creature Man, in a way of Absolute Prerogative, commanding duty without promising any Reward, being Debtor to none; he might without shewing any cause, why, have given to, or taken from man, what he pleased; all was his own, whether he gave, or took away, he did with his own as he pleased. Thus he might have disposed of Man, from time to time, according to the secret good pleasure of his Will; not made known to us, but by the unavoidable events of it upon us. This had been a Government, not so suitable to our rational Natures, to which God was resolved to accommodate himself, in all his dealings with us; therefore, having made Man a knowing Creature, he reveals his Will to him, tells him what he expects from him, and binds himself by Covenant to continue man in Life, as long as he continues in his Obedience, which



which his perfect State inclined him to. Thus God set Life and Death before him, left him to his choice; what he did, he must do knowingly and willingly; if he injure himself, the whole blame must lye upon himself; he could not rebel against God, but he must rebel against his own Reason, and wilfully act against his own Light; I say, wilfully: For there was nothing in his perfect Nature, that could incline him to the Sin he committed; his will chose it without any direction from the understanding; for it was absolutely impossible, that the perfect understanding of man in Innocency, should be guilty of such a mistake, and dictate such a wickedness; no, the Devil dictated it, and the mutable will of man was deceived by the Tempter, and fell under a Curse, from that time forward; the law could do nothing but Curse fallen man, who had now lost his legal Interest in the Love and Favour of God. There is nothing due to a Sinner by Law, but Death, *the wages of sin is death*; by nature we are Children of Wrath, fallen under the heavy displeasure of God, and must Perish Eternally, unless some means be found out to reconcile us to God again; some dayes-man to umpire the disputes between God and us, and to take up the quarrel. Christ undertook this; *make*



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make our peace with God, to bring us nigh by his blood, shed for the remission of our sins, that God being pacified towards us, might become our God and loving Father; ceasing from his anger, receiving us into a state of Grace and Favour with himself.

God lost none of his Power over us, when we fell; 'tis so far from that, that we fell into the hands of the living God; sin fitted us for destruction, *Rom. 9. 22.* Laid our Necks, as it were upon the block, exposed us to the stroke of Divine Vengeance. In respect of power, God is God over all still; but in respect of Grace, he ceases to be God; *i. e.* a gracious God, to those who are shut out of his love, having forfeited all their Interest in it.

When God comes to a sinner, and says (as to *Abraham*, *Gen. 17. 7.*) I am thy God; 'tis as much as if he should say, what I am in my self, I'll be on thy behalf, I'll be all in all to thee; I'll confer all blessings temporal and spiritual upon thee; I'll communicate all good to thee, Grace and Protection; I'll be with thee, wherever thou goest, to bless thee.

Alas! What if God be Almighty and All sufficient in himself, unless he will help me, and do good to me, what am I the better; therefore says God, whatever I am, have, or

can do, shall be for thy good; my Power, Wisdom, Goodness, Mercy, shall be applied to thee and thine, for Blessing and Salvation, *Psal. 144. 15.*

*I will be thy God:* In words, a short promise; but in sense, the most ample promise in the whole Bible; God here is taken relatively, as he stands related to his people, and his people to him; he is the God of such a people, and they are the people of such a God. *Hos. 2. 23.* God dwells among them, *Exod. 29. 45, 46.* As a God nigh at hand to help them, ready upon all occasions to do them good; he does not only dwell, but walk among us, he goes into every room of the House; takes care of every thing, keeps all in good order, *Levit. 26. 12. 2 Cor. 6. 16. Zech. 2. 10, 11, 12.* This dwelling denotes, not only the general presence of his Power, but the special presence of his Grace. So he was with *Joseph, Gen. 39. 2.* And when he withdraws his favour and assistance, he is said not to be among us, *Numb. 14. 42.* Then they are smitten by their Enemies, but when God appears, then their Enemies fly before them, *Psal. 79. 9, 10.*

For God to be our God and our Father, secures us to eternity: whatever Chastisements we pass through, all will issue well, *1 Sam. 7. 34, 35.* if God be our God and Father.

For

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For God to be our God, is equivalent to other expressions of Scripture of the like import, *viz.* to be for us, *Rom.* 8. 31. To be on our side, *Psal.* 124. 1, 2. To be round about us, as the Mountains about Jerusalem, *Psal.* 125. 2. To be with us, to us, always nigh at hand to help us. God is ours, when all that he hath is ours, for our use and benefit.

2. How comes God to be our God.

This comes originally from himself, because he truly bestows himself upon us in the new Covenant; by vertue of which he becomes ours, and we become his, *Gen.* 17. 7. God and the Saints have a property in each other. *Heb.* 8. 10. *I will be to them a God, and they shall be to me a people.* God gives himself to us, and then we resign up our selves to him, *Isa.* 44. 5. We must prove God to be ours, by some grant or deed of gift which God has made of himself to us in his word, before we can lay claim to him: As God became the God of Abraham by Covenant and Promise, so he becomes our God; he makes a Covenant with us in Christ, to be our God; that for his sake he will freely pardon our sins, and receive us into a state of Grace and Favour again; thus God offers himself in the Covenant to be our God: But an outward tender of grace, if not closed in with, and accepted, is but a bare offer, not a gift, till we receive it; when God intends to give grace, he

he secretly joyns with the outward call, speaks himself to the heart, and inclineth to receive it; herein lyes the difference between an outward and an inward effectual Call. An effectual Call, is that which hath its effect upon the Soul, makes us answer to the call, and obey it; we are called to come to Christ, and when we actually come, then is the Call effectual, and not before; when God offered himself to *Abraham*, it was with a purpose not to be refused, and therefore he inclined the heart of *Abraham* to believe.

You may live long under an outward Call, and not be effectually called, *i. e.* not called with such a Call, as God gives his Elect at thir Conversion, many are called, but few chosen, *i. e.* few called with such a Call as God gives his Elect. We cannot be sure of our Election, till we are thus effectually called: To be frequent Hearers of the word, calling us to Christ, and yet find no inclination in our hearts to come to him, is a sign that God hath not yet spoken to us himself. Ministers have, but God hath not yet by his Spirit set home his word upon our hearts: The inclinations of the Soul towards Christ, that arise from an effectually Call are very strong, they put the Soul upon coming to Christ, urge us to it every day; there is something writ upon the heart,

heart, which he that runs may read, Conscience is reading over that inward Writing every day to the Soul, calls for a speedy answer; why is not this done that God requires, that God has left upon record in thy heart? Why so backward, why so slow of heart to believe? Arise, arise, away to Christ as fast as you can, run for your life to the City of refuge that God has appointed. They who know what an inward Call is, cannot resist it; an awakened Conscience is, in haste, will have the business dispatched out of hand, nothing can stop that man who is effectually called. O that every one here present were under such a Call this day. God is able to give it, and I am sure none of you are able to resist it.

Christ is offered to us in the New Covenant, as our Peace-maker, and Mediator, therefore called, *the covenant of the people*, Isa. 42. 6. the sure foundation of it, Isa. 26. 16. The Covenant made with *Abraham*, is said to be confirmed of God in Christ before his Incarnation, Gal. 3. 17. This Covenant was made between the Father and the Son from Eternity, Isa. 49. 6. Tit. 1. 2. 2 Tim. 1. 9.

The first outward declaration or revelation of it was in time, Gen. 3. 15.

The actual application of this Grace to our selves, is, when we first Believe. We enter

enter into Covenant by Faith, we fix our seal to the truth of the Promise, and receive that right, that Christ Believed on, gives to Eternal life. Faith itself gives no right to Salvation unto us, but what it first receives from Christ; we have nothing to do with the promise, till we are in Christ by Faith, *Eph. 2. 12. Rom. 8. 32.* Faith discerns the Grace and Love of God to us in Christ, and accepts of the offer of life upon Gospel terms, which the Soul could never be brought to, till Faith came. *Who has believed the report, and to whom has the arm of the Lord been revealed,* i.e. to beget Faith which wins over a Sinner to Christ: We should be much in the first direct acts of Faith, coming to Christ, casting our selves on Christ, relying on Christ; these direct acts of Faith, often repeated, will sooner clear up our Interest in Christ, than our judging by marks, signs, effects and fruits, which can give no clearer Evidence of their truth, than Faith does of its truth in a real closing with Christ, in an absolute Promise; this is the first act of Saving Grace, antecedent to all qualifications in us, or conditions performed by us; this alters our State: They understand not the Gospel, who keep off from Christ, for want of such and such qualifications; which Christ expects not we should bring

to

to him, but derive from him; an humble sense of our vileness and unworthiness, is qualification enough for a Sinner to come to Christ; and cast himself upon him. When God has once said he will be our God, he is ever after minding us of that, speaking it over again and again upon all occasions, *Isa. 43. 1, 2, 3. &c. Isa. 41. 10. Heb. 8. 11, 12.* I will, and they shall; God undertakes both parts of the Covenant. The Covenant in the first initial Grace of it, must be first executed on God's part towards us, before it can be executed on our part towards God; God begins with us, doth his part first, and that enables us to do our part, *i. e.* we cannot give up our selves to him to be his people, till he has writ his Laws in our Hearts, and put his Spirit within us, thereby declaring himself to be our God, and strongly inclining us to give up our selves to him as his People. God first enters into Covenant with us, brings us under the bond of it, and then governs us ever after by the Grace of that Covenant freely conferred upon us: There may be conditions in the Covenant, that speak out the order of it, what is first, and what follows upon it, according to the method of the All-wise God in bringing home Sinners to Christ: But I do not conceive there are any conditions previously required

red in us, in order to our first entering into Covenant. God takes whom he will into Covenant, and leaves out whom he will; 'tis not of him that wills, nor of him that runs, but of God that shows Mercy; 'tis a Covenant of Free Grace, consisting of absolute Promises, what God will do; our doing comes afterwards, as a fruit and effect of God's work in us: That which is done by us in the virtue and power of that which is first done in us by God, must be ascribed to him, and not to ourselves; *Turn thou me, and I shall be turned*; God gives the first turn, before we can perceive any such thing as Conversion in ourselves; God lays in the principle, and then draws us in the Power of it after himself: The Terms of the Covenant may be outwardly propounded to many, who never enter into Covenant with God, nor God with them; the Covenant is never executed in them, and towards them, though it be often preached to them. *How often would I have gathered you, and you would not?* Mat. 23. 37. When the word of God's grace comes to us, we either receive it, or put it from us; and 'twill be no joy of heart to us in a dying Hour, to think how often we have refused our own Mercies offered to us, which nothing but our final unbelief can hinder us of; you who do not now be-

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lieve, know assuredly that you will never be-  
 lieve, till God turn your hearts; and he  
 then begins to turn them, when he puts  
 you upon seeking earnestly to him for it, as  
 that which none can do besides. I wish  
 this sign of Conversion were more appa-  
 rent in us all; how diligently should we  
 wait upon God for converting Grace in the  
 use of means? the reason why many re-  
 ceive so little benefit from the word, is be-  
 cause they expect so little from it; they do  
 not come with raised expectations of a  
 powerful Revelation of the Arm of God  
 upon their hearts; you that do, have, I  
 doubt not, seen and felt the mighty works  
 of God upon your Souls. Faith begins at the  
 promises, is raised from thence, and ever af-  
 ter waits for the performance of them;  
 it shall be done according to your Faith.

Some think they must bring Faith to the  
 Covenant, as a preparatory Qualification  
 for all the Grace that is there promised;  
 whereas we must come to the Covenant for  
 our first Faith, and fetch it thence; the Spirit  
 by the outward proposal of the Covenant  
 kindles Faith in us, by which we cast our  
 selves upon the free Grace of God in Christ:  
 We have nothing to believe till then. Do  
 this, and then look for the Law written in  
 your hearts; for the Spirit of God, and all  
 the fruits of the Spirit in your repentance;

Love, Obedience, and holy walking with God; all Graces flow from the Covenant of Grace. Pray that God will give you a heart to assent to, and close with Christ up on the terms of the Covenant, and then see if all be not made good to you. God will do much for the Glory of his Grace, but he will do nothing to nourish your Pride and Conceit, and of your selves, and your own righteousness; seek all from Grace, and you have all; but if you go about to establish your own righteousness, you will never attain unto righteousness, if you seek it not by Faith, *Rom. 9. 12.*

3. How come we to discern God to be our God in Christ; or, what is there in Christ, that makes our this unto us?

1. Christ, as Man, does own God to be his God, and the God of all who are in him. *My Father, and your Father, my God, and your God, John 20. 17.* God is not only the God of Christ Personal, but of Christ Mystical, his Head both ways, *1 Cor. 12. 3.* When we are one in Christ, then the God of Christ is our God; we cannot since the fall, have an interest in God, but through a Mediator, he is the great Peace maker, Christ makes God to be ours, who otherwise would be against us, not for us; God is in Christ, reconciling the World un-

to himself: As Christ owns God to be his God, so God the Father owns Christ incarnate as his wellbeloved Son; and the same love he beareth to him, he beareth to all his Members, *John 17. 23, 26.*

We can have no immediate Knowledge of God in his own Divine Essence; So he is perfectly known only to himself; all that concerns us to know of him, he has revealed in Christ: Without a personal knowledge of God in Christ, we cannot act our Faith upon him, nor have any real Communion with him; Notions are not Persons or Subsistencies, but Mental Conceptions; neither can we apply our selves to those Speculations, if we know not the Person to whom they belong; all Divine Attributes relate to their proper Subject; nay more, all Divine Attributes are of the essence of God, they are God himself; neither do our thoughts of Omnipotency, Allsufficiency, &c. signify any thing to our relief, unless we know him who is all this; we cannot know Omnipotency to be God himself, unless we see it acted, and expressed by him who is God; 'tis a hard matter to prove the reality of that which was never acted; and 'tis impossible to know that such Attributes have been exerted, unless we know by whom. None of the idol gods were ever able to act over any one of the essential Attributes

of God; by the help of the Devil they pretended something that way, but it was a mere pretence, easily disproved by any considering man; strictly examining, either their Predictions of future Events, or their feigned Miracles, which were all mere Delusions, false and groundless.

Christ out-did them all, he did the works of God indeed, and for his work-sake ought to be believed to be God indeed.

2. In Christ we see God's Wrath appeased, his Justice satisfied for all our Offences, all causes of Enmity between God and us are taken away by Christ, *Eph. 2. 13, 14.* The body of sin destroyed, *Rom. 6. 6.* We Crucified to the World, *Gal. 6. 14.* The Image of God restored, his Law writ in our hearts.

3. The Spirit of Christ dwelling in us, tells us so, teaches us to cry *Abba* Father. As no man can say that Jesus is the Lord, but by the Holy Ghost, *1 Cor. 12. 3.* So none can say, that God is their God, but by the Holy Ghost: By the Spirit of Christ, which is the Spirit of God, *Rom. 8. 9.* When God himself tells you by his own Spirit, that he is your God, he makes you to understand what he says, and to see how happy you are, in having God for your God:

Till we come to some sense of this, we lose the comfort of our Religion, it has little Influence upon us; whence does the power of godliness arise, but from the power of God, who is the Author of true Religion, and puts that power into it, that belongs to true godliness; take away the relation that is between Godliness and God, and you quite destroy the power of godliness: Religion is a weak thing, if it be not maintained and supported by the authority and power of God himself.

4. We see that of God in Jesus Christ, that makes us fall down and Worship him as our God, crying out with *Thomas*, *John* 20. 28. *My Lord, and my God*. When we look upon Christ with an eye of Faith, we do with open face behold, as in a glass the glory of the Lord, *2 Cor.* 3. 18. God causes his glory to pass before us, lets out some beams of his Divine Majesty, that we may know him to be the Lord; such Manifestations of God to the Soul through Christ have, I hope, fallen under your own experience many a time, and that you are not now without such a sight of God in Christ, as does create in you a holy Reverence towards him, a holy trembling at his word; if you receive it as the word of God, of your God, it must have this effect upon you; any thing from our God, that bears his

his Name, comes with authority, commands a due respect from us.

Since we are redeemed with the precious Blood of Christ, 1 Pet. 1. 19. Justified by his Blood, saved from Wrath through him, reconciled to God by the death of his Son, Rom. 5. 9, 10. We may conclude from all that has passed between God and Christ, concerning our Salvation, that God is our God: Christ has made him so.

When we know who is our God, what he will be unto us, and do for us, we may enter into rest for ever, rejoicing in his Salvation.

Two things prove God to be ours.

1. His giving himself to us in a Promise.

2. Our receiving him in that Promise by Faith, which holds him fast, will not let him go; neither will God wrest himself out of the hand of our Faith, for that would be to recede from his own Promise, to deny himself; no he will approve himself to be every way ours; taking a universal Care of us, and providing eternally for us, causing his fulness to flow in upon our Souls more and more every day. Jer. 17. 8. For he shall be as a tree planted by the waters, that spreadeth her roots by the river, and shall not see when heat cometh; but her leaf shall be green, nor shall she fade from yielding fruit.

## CHAP. VII.

*Some further Evidences of God's being  
OUR God.*

**L**OOK into your own hearts for this; see what impressions of his Love and Fear you can find there, what measure of the Spirit of his Son breathing in you; examine, prove your own selves, that you may know whether Christ be in you of a truth; he who has God for his God, his heart is much set upon Christ, who has brought this about, and by a Spirit of Adoption made it known to us, that God is our Father; the Spirit does not tell us this only by an external Declaration of it in the word; but by an internal operation, or breathing in our hearts as the Spirit of the Son, inclining us to go to God, as Children of our Heavenly Father. We know God to be our Father by a Divine Instinct; the Spirit of the Son leads us naturally to our Heavenly Father; the Spirit of the Son knows no other Father but God, and God acts as a Father towards all, in whom he sees the Spirit of his Son; when we are joyned to the Lord, in one Spirit, we stand in the same relation to God the Father, as Christ our elder Brother does; then it is, I

and



and the children which thou hast given me,  
*Heb. 2. 13.* All Children of the same Father;  
 I the first born, and these my Brethren;  
 Being partakers of the Divine Nature,  
 that Nature tells us who is our Heavenly  
 Father; we need not say with *Philip*,  
 shew us the Father; we shall see the Father  
 in the Son, and move towards him in the  
 Spirit of the Son, feeling in our selves such  
 childlike affections towards God, as will  
 make us call him Father. We must be  
 clear in the workings of our Faith upon  
 Christ, before we can apprehend God to be  
 our Father; still remembering, that it's the  
 Father of Christ, who is our Father.

2. By that inward satisfaction and rest  
 we find in our selves under this new Cove-  
 nant-relation to God, he that believes, doth  
 enter into rest, *Heb. 4. 3.* Soul, take thine  
 ease; a Child of God may truly say so; up-  
 on our believing in Christ, there is a secret  
 shedding abroad of that love of God in the  
 Soul; when we turn to God, God turns  
 about to us, looks pleasingly upon us; we  
 tast and see that God is gracious, this is the  
 sinners welcome into a state of Grace,  
 he sees it much better with him than be-  
 fore.

3. By the confidence we put in him for  
 help and comfort in all our times of need.  
*The Lord is my shepherd, I shall not want,*  
 Psalm

Psal. 23. 1. We see *that* in God, *that* answers all our fears; do we want strength? the Lord is our strength; would a rock or fortress stand us in any stead? God is both; would a Buckler, a high Tower? the Lord is all this to a Believer, and Faith understands as much, *Psal.* 18. 1, 2. And therefore is confident in God, knows that every Promise will be established. God will act like a God towards us, like a God to *Israel*, as *1 Chron.* 17. 24, 25. We may safely trust in him, *Dan.* 3. 17. Our God is the God of Salvation, *Psal.* 68. 26. *Isa.* 41. 10. We should apply to him for help upon all occasions, *Isa.* 8. 19. And let others have a care of meddling with the people of God to their hurt. *Jer.* 2. 3. *All that do vow him, shall offend, evil shall come upon them, saith the Lord.* They are sensible how God stands engaged to them, and they to God; God promises to do great things for them, and they promise to walk in his ways, and to keep his statutes, *Deut.* 26. 16. *ad finem.* Not to do this, is to deny God, *Josb.* 24. 27. You say he is your God, don't unsay it again by your wilful Disobedience. When God owns any for his people, he makes them to own him for their God; he works answerable Dispositions in their hearts towards himself; as he avouches them to be his people, so they avouch him

to be their God, *Exod. 2. 24.* I will say, &c. I will make them my people, *Deut. 10. 14.* *Del. dicitur;* our saying is to believe and obey; when we disobey God, we disown him; we set up something else for our God, we say unto God, Depart from us, *Joh. 21. 14, 15.*

4. By his appearing for us, against all our sworn Enemies, as he did for *Israel* of old, bringing them out of *Egypt* with a Mighty hand; when things come to extremities between God and his People, he will then save them, because he is their God, *Psalms 3. 7.* For his own name sake, *Isa. 43. 25.* David knew the strength of the Argument, *Psal. 119. 94.* Though God may severely Chastise his people, yet he will not take away his Loving-kindness utterly from them; he will not make an utter end of them, God cannot do this, *Exod. 32. 8.*

5. By our zealous appearing for God upon all occasions. The way of the Lord is strength to the upright, *Prov. 10. 29.* The people that do know their God, shall be strong, and do exploits, *Dan. 11. 32.*

6. The Apostle, *Phil. 3. 3.* when he would prove himself, and the *Philippians*, to be the peculiar people of God, to belong to him indeed; he gives Three Signs of it, *Worship God in the spirit, rejoice in Christ Jesus, have no confidence in the flesh.*

They

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They who say God is their God, from a true saving Knowledge of God in Christ; they believe there is no other God, that he is the only true God. *Who is God, save the Lord? who is a rock, save our God?* Psal. 18. 31. *Above all gods,* 2 Chron. 2. 5. *And him only will they serve,* Mat. 4. 10. *He is their guide unto death,* Psal. 48. 14. They forsake all false gods, and return unto him with their whole hearts, Jer. 24. 7. He is the only object of their Faith, Fear, and Worship; they separate themselves from all Idol Worship, 2 Cor. 6. 16.

*Lastly,* That you may the better know whether God be your God, let me mind you of Three things; which God hath expressly promised to do for us, as he is our God.

1. To deliver us from all outward Misery, Rev. 21. 3, 4, 7. *God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be neither death, nor crying, neither shall there be any more pain: for the former things are passed away. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.*

2. To raise our Dead Bodies to an immortal Condition, Mar. 22. 32, 32.

3. To

13. To prepare Heaven for us. *Heb. 11.*  
 16. God is not ashamed to be called their God,  
 for he hath prepared for them a City.

## CHAP. VIII

### The APPLICATION.

**I**F God manifest in the Flesh, be your  
 God, as you say he is, then consider  
 how you carry it towards God; whether  
 you have glorified him as God. Our  
 carriage towards God, should be answerable  
 to the apprehensions of our Faith concerning  
 him: *If I be a Father, where is my honour?*  
*if a master, where is my fear?* *Mal.*  
*1. 6.* We should give unto God the things  
 that are God's; to withhold from him  
 what is due unto his Name, is to rob him  
 of his Glory; *some who profess they know*  
*God, in works deny him,* *Tit. 1. 16.* declaring  
 to all the World, that the fear of God  
 is not before their eyes. I am pleading the  
 Cause of God this day, and would lead  
 you all into a due respect towards that  
 God, whom you call your God; What  
 your God, and not Governed by him,  
 not Relye upon him; not Consult with  
 him, How can this be? Either you mis-  
 take the Notion of a God, or else you will  
 fully

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fully set against your own light; The wicked condemn God, Psal. 10. 13. and say, Who is Lord over us. I hope there are none in this Assembly so Atheistically inclined; if any such be here, their own Consciences will confute them ere long.

I shall apply my self to you, who own God in Christ for your God; and I this day appeal to God in every one of your Consciences, Whether you have and do carry it towards him, according to what you profess to know of him? Who among us is not guilty in this matter? O! that the sense of our former neglects, may quicken us up to a more diligent observance of his Holy will, and to pay that just reverence that is due unto his Name. Pray consider what use do you make of your God, your own God, Psal. 67. 6. We should make use of our own things, we should never boast of a Propriety in that, which is not useful and beneficial to us; then tell me, What dost thou expect from thy God? And what thank you does your God expect from you? When Paul was brought to the knowledge of God in Christ, the first Word he said after his Conversion, was, Lord, what wilt thou have me to do? I am devoted to thy service while I live: so Thomas, My God, and my Lord, we never own God for our God, till we are

are savingly enlightened, then we turn about towards him, then we fall down and worship him, and have an awful sense of God abiding in us ever after; then we follow him crying, *Abba, Father*; then my God and my Father in every Prayer we make: You may know a Child of God by his daily Crying, *Abba, Father*; the reason why many restrain Prayer, don't call upon God from one end of the Week to the other, is, because they don't own him to be their God: 'Tis impossible to own him, and not to pray to him continually upon all occasions; he is a strange Christian who stands in no need of God every day; and if so, Why don't you go to him upon your knees every day and beg his help? Not to do this, is to live without God in the World.

I appeal to your Consciences concerning your God; you know, he is a jealous God, he can't endure to behold iniquity; he is a consuming fire to unbelieving impenitent Sinners; he will prove so to them at last, and since your God is such a God, How dare you put forth your hand to the least Iniquity? What trembling should seize upon you, when you sin against such a God? I beseech you go home and think seriously of your God: Either you have a God, or you have none; if you acknowledge none, then profess your selves to be  
Atheists,



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Atheists, and let us never see your faces more in the Assemblies of God's People; if you own a God for your God, subject your selves to him, and be willing to be ruled by him.

We can't look God in the face, and say our Father, if we know him not to be ours.

God offers himself to many who reject him, *Israel would none of me*; Psal. 81. 10, 11, 12.

Let us have a care of this, lest God make us to know to our sorrow, what it is to be forsaken by him. Christ for a time was under desertion, and he knew how to cary himself under it, better than we do. *My God, my God, why hast thou forsaken me.* Christ did, and so may we plead our Interest in God as our God, and yet be forsaken by him for a time; *my God, my God*, says a deserted Soul; hadst thou never been mine, the hiding of thy face had not been so terrible; but to lose the sight of my God, with whom I enjoy'd such sweet communion heretofore; this goes to my heart, as a Sword passing through it. Few under desertion are able to say as Christ did, *my God, my God*; we are apt to think he has cast us off, and that we hear him say, *lo ruhamah*, I will no more have Mercy; *lo ummi*, *Ye are not my people*, and I will not

be your God, Hosea 6, 9. We think every Hand-writing of any bitter thing against us, is a Bill of Divorce, and that God will be our God no more; when he frowns upon us, we start back farther than he would have us.

If we don't fear him, whom we call our God, we have no God who is properly ours, whom we own as such in our Consciences. No, no! Such are without God; their Belly is their God, their Riches, Power, Parts, Places, are their God; they think they can do any thing for themselves in this World; never seriously thinking of the immortality of their Souls, of a future State; if they may enjoy the pleasures of Sin that are but for a season, they don't consider how short that season is, nor what comes after; they'd Eat, and Drink, and be Merry, though to morrow they may dye; and what care they? the things of another World are Mysteries to them, they won't trouble their heads about them: This is the true real State of Thousands and Ten thousands in the World. Could we see into their Hearts, we should find it just so, and no otherwise; let their outward profession be what it will, their inward thoughts are as you have heard, let them deny it if they can; I am sure, if they will tell themselves what they think, they must

must acknowledge all this to be so, and no otherwise.

If God be not your God, then he is none of yours, i. e. he is against you; you'll shortly feel the weight of his Almighty hand pressing you sore, and giving you an irrecoverable stroke; 'tis a fearful thing to fall into the hands of the Living God. If God be for us, Who can be against us? But if God be against us, Who can be for us, to secure us from his Vengeance? None can deliver out of his hand; if God be not your God, you are under the power of the Devil, he is your God, *1st. 16. 18. Col. 1. 13.*

I don't ask what your Opinions are, some difference may be among us there; but I ask, Who is your God? I hope we are all agreed in this; To us there is but one God, and one Lord Jesus Christ: If so, if God in Christ be indeed your God, then his word must be the rule of all your actions both Civil and Religious: how careful should you be to keep his Word, to do according to the revealed will of your own God? you can't answer the contrary to your Consciences. 'Tis a reasonable motion to put you upon worshipping your own God. *Deut. 10. 20, 21, Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his*

*his name. He is thy praise, and he is thy God, that hath done for thee great things. I have not chosen your God for you, you your selves have chosen him, as Job. 24. 22, 23, 24. Ye are witnesses against your selves; that ye have chosen the Lord to serve him, &c. vide. You say, he is your God, then I say you ought to Fear and Obey him: For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God, for ever and ever, Micah 4. 5. All your Godliness lies in the respect you shew to your God.*

*If you shall still ask, How shall we know that God is our God?*

*Ans.* God comes himself and tells us so; not only in his Word, but by some particular Manifestation of himself to our Souls, according to the Word, *John 14. 21.* God does act over the grace of such a promise, gives us undeniable experience of it in our own Souls, that he has made good such a promise to us: Here is more than a bare promise; here is the Spirit of promise sealing the truth of it to our Souls: The Holy Ghost is called the Spirit of Promise, not only because he himself is the great Promise of the Father, but because he is the best Interpreter of all the promises; gives us light into them all, searches the deep

things of God, that we might know the things that are freely given to us of God, 1 Cor. 2. 10, 11, 12. We take that that lies uppermost in a promise; but we don't dig deep enough to discover the hid treasures that are there; in the light of the Spirit we may look down to the bottom of a promise, and see all that is contained in it, gathering up the unsearchable riches of Christ. The Spirit makes us to understand our interest in God, bearing witness to our Adoption, and shedding abroad the Love of God in our Hearts; so that we are full of a sense of God's love: *In the midst of my thoughts within me, thy comforts delight my soul,* Psal. 94. 19. *g. d.* When I could think of nothing to revive my drooping Soul, thy comforts did it presently. Let us wait for this particular manifestation of God to us, till he know us by name, as *Joh. 10. 3. Exod. 33. 12. I know thee by name, and thou hast found grace in my sight.* What an accent did Christ put upon the word *Mary*, when he spoke to her! She knew his Voice presently, and turned her self, saying, *Rabboni, Master,* Joh. 20. 16. He first calls her *Woman*, v. 15, as if he knew not whom she was; and 'tis plain she knew not who he was, though many words passed between them; but when he called her by her Name *Mary*, he secretly told

told her his Name *Jesus*: She did not own him for her Lord and Master till then.

Though all Believers have not always a full sense and assurance that God is their God; yet they always cleave to him as their God; they look towards him, long for clearer evidences of his Love, desire nothing more than that God would be their God: Sometimes Grace spends all its strength in desires after more Grace, so that what we have is hardly discernable by us; we pray for more grace, as if we had none at all, though the manner of our praying argues the contrary: Where there is but little Water in the Bucker, we sometimes pour it all into the Pump to fetch up more; as he that hath, receives more; so he that hath, desires more, and that makes him forget what he hath, *Phil. 3. 13*. Our longing after clearer views of God in Christ may seem to obscure, at least to take us off from the consideration of the present sight we have of him.

The Majesty of God out of Christ, is too high for Mortal men to approach unto; therefore consider your *Immanuel*, God manifest in the Flesh: Pray for a *Spirit of wisdom and revelation in the knowledge of him*, *Eph. 1. 17*. 'Tis granted to some, but not to others, *Mat. 11. 27. Mat. 13. 11*.

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'tis a signal effect of the Covenant of Grace,  
*Heb. 8:11. made to know that God is our*  
 God; to know, or rather to be known of  
 him, *Gal. 4: 9. There is a mutual under-*  
*standing between God and the Saints, of*  
*the interest they have one in another. I am*  
*the good shepherd, and know my sheep, and am*  
*known of mine, Joh. 10:14.*

clearer evidence  
 thing more than that God would be their  
 God; some times Grace stands all its  
 strength in desires after more Grace, so  
 that what we have is hardly discernible by  
 us; we pray for more Grace, as if we had  
 none at all, although the manner of our  
 praying argues the contrary; We note that  
 a but little Water in the Bucket, we pour  
 out, pour it all into the Tumb to fetch up  
 more; as he that hath, receives more; so  
 he that hath, desires more, and that makes  
 him forget what he hath. *Ps. 137. Our*  
 longing after clearer views of God in  
 Christ may seem to operate, or lead us  
 to us off from the consideration of the  
 present light we have of him.

The Majesty of God out of Christ, is too  
 great for mortal men to approach unto;  
 therefore consider your lowliness, God has  
 made in this a little way for a saint of  
 lowliness to see the Majesty of  
 CHRIST



# CHRIST

The ONLY

Saviour of his People from Sin.

LUKE I. 77.

To give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, &c.

## CHAP. I.

*Some things impl'd in the Text, viz.*

**A**LL men by nature are in a lost undone Estate. 1. *Obs.*

No man knows how to recover himself out of this lost undone estate, i. e. no man

by nature knows this great Mystery, without the light of the Scriptures revealing it to us, and laying before us the only way of Salvation by Jesus Christ, declaring all the counsel of God in this matter, *Act. 20. 27.* His Wise contrivance for the Salvation of man by Christ, called the Mysterious hidden Wisdom of God, *1 Cor. 2. 7.* kept secret since the World began, but now is made manifest by the Scriptures, *Rom. 16. 25, 26.* That no man knows this but by a Scripture-light, appears by these Texts, *Act. 2. 37.* Men and brethren, what shall we do? They knew not what to do. *Sirs, what must I do to be saved, Acts 16. 30.* and *1 Cor. 2. 9, 10.* Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit. When we were yet without strength, and could do nothing to help ourselves, in due time Christ died for the ungodly, *Rom. 5. 6.*

3. *Obs.* This outward revelation in the letter of the Scripture, of God's intended Grace towards Sinners, is little regarded by the generality of men; they cast the Word of God behind their backs, and count the Doctrine of the Cross foolishness.

There

There are Two Causes of this.

1. They are not convinced of their lost Estate, Rev. 3. 17. *The whole need not a physician*, Mat. 9. 12.

2. When they are convinced, I mean when they are under the highest degree of Conviction, that a natural man is capable of, yet they can't reach the mystery of the Gospel; 'tis foolishness to them; nay, the more they are Convinced of the sinfulness of sin, the further they see into the horrid nature of it, the more improbable, nay, impossible, does it seem to them, that ever their sins should be pardoned: 'Tis an easier matter to convince them of sin, than it is under that Conviction, to perswade them to believe in Christ for the pardon of sin; there is something in Nature that helps forward the Conviction of sin, natural Conscience joyns with the Law to accuse for sin; but there is nothing in Nature that does any way promote our belief of the Gospel; the first is a common work of the Spirit; this latter, a special saving work. Therefore,

4. *Obs.* Besides the written word, which God has put into every man's hand, who lives under the outward light of the Gospel,

pel, God ordained, and appointed Ministers to go up and down as his Embassadors, to beseech and intreat sinners to be reconciled unto God, and put them in mind of what is written in the Word; to exhort them to read it, to hear it, to consider seriously of it; God sends his Ministers to discourse them, to expostulate the case with them; so unwilling is God that any should perish, but that all should come to repentance, and live.

If any object, Why may not the written word suffice, without the Ministry, to bring men to the knowledge of Salvation?

I answer. All cannot read, therefore they must be spoken to, and instructed by Preaching. Besides,

'Tis not for us to prescribe unto God, what means he should use to fit us for Heaven; he hath appointed this Ordinance of Preaching. *It pleased God by the foolishness of preaching, to save them that believe, 1 Cor.*

*1. 21.* Therefore let it not displease us. Besides, should God speak to us immediately in his own voice, we should not be able to bear it, as they *Deut. 5. 25, 26, 27.* Therefore he speaks in our voice and language to us, that he may more secretly and silently convey himself to our hearts, by the ministry of man, speaking in his Name,

and

and uttering his words; which are capable of more of the Spirit of God, than our hearts can well bear; the Word of God, and the Spirit of God, do perfectly agree, but it is not so between the Spirit of God, and our hearts; the Spirit enters not without opposition; therefore to avoid all clamour abroad, and noise in the streets, God chooses this more soft, easie way, by putting his power into the word preached by man, for making it effectual to what degree he pleases. Thus God gets within us ere we are aware, his word spoken by man, comes home to our hearts with power, in the evidence and demonstration of the Spirit, shewing us the way of Salvation.

Having thus led you to the Text, by these things that are impli'd in it, and must be first supposed, in order to a right understanding of the words read to you, which I shall now speak more directly to.

1. As relating to *John's* Ministry in particular.

The words of the Text, are part of that Prophecy which *Zacharias* uttered, when he was filled with the Holy-Ghost, *v. 67*. Concerning Christ, and concerning *John*; he begins with Christ, great things he speaks of him, lays open the whole mystery of the Gospel, and of the Churches salvation by Christ.

Then

Then in the same breath continuing his Discourse, he makes a sudden Transition, and directs his Speech to the Infant *John* then present, as I suppose.

*And thou child shalt be called;* and here is a description of his Person, and *thou child.* And of his Office, *shalt be called a Prophet of the highest.*

*John* was to teach them the way of Salvation, to tell them the Kingdom of Heaven was at hand, and to call them to Faith and Repentance, in order to the remission of sin.

The time of *John's* Ministry was a middle state, between the Law and the Gospel, between *Moses* and Christ; he is preferred before all the Prophets; *Mat. 11. 11.* And yet as to clearness of light, inferior to the Apostles and Gospel Ministers in the renewed state of the Church; though he knew more than all that were before him, yet he saw less than they who came after him; *This John is the voice of one crying in the wilderness, exhorting the people to believe on him that should come after him, Acts 19. 4.* Christ, as Man was six Months younger than *John*, came a little after into the world, and a little after him into the Ministry; it was meet it should be so; *John* being his fore-runner, a Messenger sent before to prepare the way. *Mark* begins his Gospel from the Ministry of *John*, because

cause then the *Judaical* worship began to cease, *The Law and the Prophets were until John*, Luk. 16. 16. *i. r.* All the Prophets and the Law prophesied until *John*, Mat. 11. 13. They spoke of the *Messiah* to come; *John* shews he is already come in the flesh, points to him, *Behold the lamb of God, which taketh away the sin of the world*, John 1. 29. Therefore *John's* Ministry is called the beginning of the Gospel of Jesus Christ, Mark 1. 1. This Gospel Administration we are now under, began in *John* the Baptist, who brought that New Testament Ordinance of Baptism into the Church.

Thus much of that, which peculiarly relates to *John*. I am now come to that which relates

2. To a Gospel Ministry in general, and shall shew you from this Text, what it is, what you are to expect from it, what you should aim at in your attendance upon it; which is briefly this, *viz.* The knowledge of Salvation for the remission of sin; this is that which we are sent to teach, and which you come hither to learn; if you propose to your selves any other end than this, you are not like to thrive under Ordinances.

In the Description of *John Baptist's* Office, we may see the nature, use, and end of a Gospel

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pel Ministry, all must be called to that Office who are employed in it; they must prepare the way, and seek to lead their Hearers to Christ, Preaching remission of sin through faith in him, shewing how all flows from the tender Mercy of God, setting forth Christ as the true light of them who sit in darkness, &c.

Before Christ's time, the *Patriarchs, Priests, Levites, and Prophets*, carried on this Ministry: After Christ's Incarnation, *John the Baptist* was the first Gospel-Minister; after him, the Apostles and Evangelists, by an extraordinary Call; then Pastors, and Teachers, as the ordinary Ministers of the Gospel, who continue still in the Church, and whose duty still it is to seek the Salvation of their Hearers, and Hearers should come to learn the way of Salvation by Christ.

To give knowledge of Salvation, &c. Not that Preachers can infuse knowledge into their Hearers, none but God can do this, as *Mat. 1. 17*. There the words have a greater Emphasis than here, when applied to men, who only prepare the way by Instruction, afford some outward help to bring us to the knowledge of Salvation; they do *adiutur patefacere*, they prepare the way, make it plain, lay it open, setting before you the *credenda* what you are to believe, and

and do; they tell you, what way and method, what manner and means, God has made choice of, to bring about Salvation; for they give us notice of all this, speaking in a plain familiar manner, that men may know what is contained in the Bible, what the main drift and scope of the Gospel is, which we cannot be ignorant of, when it's told us in such plain and intelligible terms, which if we do not stop our ears, will inform us, whether we will or no, of the History of the Bible; we cannot but conceive something of the matter; they are willingly ignorant, who being so taught, yet slight all they hear, and won't regard it; where there has been such an outward manifestation of the Truth, we may say as 2 Cor. 4. 2, 3. *If our Gospel be hid, it is hid to them that are lost.* Ministers should do what in them lies, to help the understanding of their Hearers; bringing down things to their Capacities; giving the sense, and causing the people to understand the reading, *Neb. 8. 8.* This is the way for a Minister to save himself, and them that hear him, *1 Tim. 4. 16.* Many common Hearers can't understand what they read and hear, unless some man guide them, as the Eunuch said of himself, *Act. 8. 30, 31.* When we have in handling the word, commended our selves to every man's Conscience in the sight of

of God, 2 Cor. 4. 2. we must leave the success of our Ministry to him; whether the word be a favour of life or death to him. Paul may Plant, and Apollo may Water, but it's God who giveth all the encrease. You see how Ministers give the Knowledge of Salvation, by Publishing the Gospel, *i. e.* by Preaching Christ, Rom. 16. 25. They say to the People, what the Angel did to the Shepherds, Luk. 2. 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born a Saviour, which is Christ the Lord. A great multitude of the Heavenly Host, join with the Angel in praising God for his good will towards men, v. 14. This is the Ministers work now, to declare these glad Tidings, *this faithful saying, so worthy of all acceptation, that Christ Jesus came into the world to save sinners,* 1 Tim. 1. 15. Christ commanded his Apostles to go into all the world, and preach the gospel to every creature, Mark 16. 15. To tell them plainly, there is no other name under Heaven by which we can be saved, but the name of Christ. One would think this were enough to set all the world upon enquiring after Christ. But who hath believed our report, and to whom has the arm of the Lord been revealed: Men will not receive this Testimony that God hath given of his Son. We who are Ministers, cannot finish our course with

with joy, and the ministry which we have received of the Lord Jesus; if we do not testify of that gospel of the grace of God. Act. 20. 24. And as for me, I would say, with Samuel, 1 Sam. 12. 23. God forbid that I should sin against the Lord, in ceasing to pray for you; and so shew you the good, and the right way. He that hath ears to hear, let him hear. *Let him hear: let him hear: let him hear.*

Having shewed, what this knowledge or notice is, which Ministers give to the People of the way of Salvation by Christ; I shall now speak something of the notice the People take of this, how they resent it, how they receive it, what impression it makes upon the generality of Professors. They assent to it, seem to be convinced of it, and do profess to believe it; but in such a cold careless manner, that they are not at all concerned in the matter; Putting the greatest cheat upon themselves that can be; 'tis below the reason of a man in all it's other actings, to counterfeit knowledge in things so nearly relating to himself, and of so dreadful a consequence, if neglected, and not strictly attended to; to profess to believe in Christ for Salvation, and yet never come to him for that Salvation, never deal with him about it, is such a gross piece of Hypocrisy and self-deceit, that one would wonder men should be guilty

ty of: Such a formal profession comes not from any true conviction, or real belief of what they profess; but from custom, education, and a desire to be like other men; they walk in the shadow of other men's Religion, who have none of their own; they take up the name of Believers, and say they have Faith, when they know, or may know they have none; such a feigned Faith misleads Thousands.

Since they say they have Faith, and profess it, how does it appear they have it? how does it appear they receive it? how does it appear they are convinced of it? how does it appear they are brought to it? how does it appear they are brought to it? how does it appear they are brought to it?

*Ans.*

As plain as the Sun at Noon! If a man say he is convinced there is but one remedy in the whole World that can cure that disease he is sick of, and yet refuse when it's offered to him; I am sure if he be in his right Wits, he gives in saying he is so convinced; what's convinced that his House is on fire, and yet not call out for help, and seek to quench it; or that his is a Cup of Poyson in his hand, and yet drink it off? This is to take away the force and power of reason over man; to make him unconcerned in, and for himself, even when he is under the greatest sense of imminent danger; that such a thorough conviction must needs bring him to; nothing brings things

nearer

nearer to a man's reason, then conviction does; 'tis an Act of the understanding, by which he owns and acknowledges that for truth, which he never assented to before; it is not a meer Speculation only, but proceeds from the Judgment of a practical understanding, about a matter that *nearly* concerns himself; telling him, that something must be done in the case. Those in the *AAs*, when convinced, cry out, *Min. and brethren, what shall we do?* they know something was to be done, they bend themselves under their convictions. What shall we say of those who sit still under a profession of Faith, and do nothing? Let them say what they will, they are not convinced, they do not indeed believe, though they read and hear the Scriptures, and own their Divine Authority; what then, if the Spirit come not along with the word, there is that cursed Principle of unbelief in their hearts, that will be too hard for the Word and the Minister too; they will put the Word from them, and if the Minister come up close to them, and say, Thou art the man, they will fly in his face too, because he does not Prophecy good to them.

## CH. A. P. II.

*The Preacher's Power of binding and loosing.*

I Have one thing more about a Gospel Ministry, which I would mind you of, and bring into practice; I see a necessity of it, to awaken Professors in this declining Age, where Religion seems to have lost its Primitive Glory, and that powerful Influence that formerly it had upon the minds of men, who stood more in awe of their Religion, than we do now; gave another gates account of it to their own Conscience, than I fear many now-a-days can do.

I conceive it belongs to the Office of a Gospel Minister, not only to declare the way of Salvation by Christ, and shew how remission of sin is to be had; but also to bind or loose their Hearers, as they do either come up to the Word, or reject it, and thus done Authoritatively in the Name of Christ, according to Scripture rule, is a real discharge, or a real Condemnation of that person who falls under such a Sentence.

I don't speak of binding and loosing, as 'tis an Act of Church-Discipline, in casting Offenders out of the Church, and recei-

ving



ving them into it again upon their Repen-  
tance; for so it is in use among us, and  
in that sense only we generally take it.

But I conceive there is a binding and loo-  
sing mentioned in Scripture, distinct from  
all Church-Censures in a way of Discipline,  
and is always to follow the Preaching of the  
Doctrine of the Gospel, loosing those from  
their sins, who do believe it, and binding  
their sins upon them who believe it not;  
and this I take to be an essential part of a  
Gospel Ministry. Where Ministers do per-  
ceive in any of their Hearers, a visible con-  
tempt of the grace that is offered in the Gos-  
pel, they ought to be in readiness to avenge  
all such Disobedience, 1 Cor. 10. 6. by bind-  
ing their sins upon them, pronouncing such  
persons to abide under the wrath of God, till  
they do by Faith embrace a Promise of Par-  
don. Those two places, *viz.* Mat. 16. 19.  
Job. 20. 23. relate to the Doctrine of the Gos-  
pel, shewing what follows upon it, and al-  
so do confirm the Authority of it, for the  
comfort of those who believe it, and for  
the terror of those who reject it. That  
place, Mat. 18. 18. relates to the Disci-  
pline of the Church, in all publick Cen-  
sures pass'd upon impenitent Offenders: So  
that he who acknowledges his Fault, and  
repents of it, being admonish'd by the  
Church, is absolved, not only by man, but

by God, and taken into the Communion of the Church again. The Church of Rome admits of binding and loosing in the latter sense, but they engross it all to themselves, and apply it wholly to their Sacrament of Penance.

The Council of Trent Anathematizes those who allow the power of binding and loosing in any sense to the ordinary Preachers of the Gospel; but Calvin is expressly against them: *Non separanda est, says he, hæc potestas remittendi Peccata, à generali officio.* i. e. The power of binding and loosing must not be separated from the office of an ordinary Gospel Minister. There be other Scriptures to confirm this, 29 1 Cor. 5. 19. *Luk. 4. 18.* The sum of the Gospel is, *to preach deliverance to captives.* So *Luk. 24. 47.* and *Luk. 10. 5. 6. 9. 10. 11. 12. vide.*

I am not for Popish Absolutions, but I think it the Duty of Ministers to tell their People whom God will save, and whom he will not; whose sins are, and whose are not remitted to them; and to do this Authoritatively, by a particular Application, that may reach the persons themselves whom they most suspect, ay, and privately to tell them by name, that they are the persons they meant, warning them to consider their danger,

danger, lest sudden Destructions from the Lord do come upon them.

It is evident that general Preaching does little good without this; then shift it off and distinguish themselves out of the power of Religion, think their Profession secures them from all that is threatened in the word, and denounced against the Profane and Ungodly; Doctrines and Exhortations won't do, without this particular Application of the blessing to whom it belongs, and of the curse of God to them over whose Heads it certainly hangs; we must do our Duty herein; there be some weak ones, who can't speak peace to themselves, we must speak it to them in the Name of the Lord; there be others who won't speak Terror to themselves, but go on in their wickedness, and bless themselves; I say it is our Duty to curse them in the Name of the Lord, and plainly tell them, *that they who do such things, shall not inherit the kingdom of God.* Gal. 5. 21.

1 Cor. 6. 9. Eph. 5. 5. *no w. cartell*

There are too too many now-a-days who count hearing the word a very indifferent thing. They can come to it, and they can forbear; 'tis all one to them which they do, they are not much concerned either way; when they come, they think hearing the word, if it does them no good, 'twill do them no harm. But there is a

great mistake here, let me tell you; there is a blessing or a curse at the end of every Sermon you hear, and one or 't'other will certainly light upon you; Scoffers may puff at the Judgments of God, and say, that Ministers take too much upon them, in passing such a peremptory Sentence on them; what care they what men say; ay, but know who ever thou art, so Sermon-proof in your own opinion, that the Minister shall never take hold of thee; I say, thou art by those very words, those binding words pronounced against thee in the Name of the Lord by a Minister of the Gospel, as surely Condemned already, as if thou were already in Hell; the wrath of God will certainly come upon you, unless you repent, and so I leave you, think of it at leisure.

If we do not our Duty, who have these Keys committed to us, we shall be questioned at the last day for not shutting this man or that woman out of the Kingdom of Heaven, whom we saw walking so disorderly under so visible a neglect of their own Salvation.

*Obj.* This way of Preaching may grieve the Saints.

*Ans.* What! to hear that impenitent unbelieving Sinners remaining so, shall never enter

enter into Heaven: if this grieves them, they must be grieved, we can't help it; better they grieved, than others eternally Damn'd for want of such an awakening word. *Am I your enemy because I tell you the truth*; if so, I desire never to be friends with you upon other terms. *1 Cor. 10. 21.* *Brethren!* What we do of this kind, *er- rants/claps*, affects no man's Conscience: But if you find that you are the persons to whom God intends Comfort, you ought to receive it; if the persons to whom the Curse belongs, you ought to apply it to your selves, and to tremble under it; for what is bound on Earth, is bound in Heaven: The Curse will certainly come upon you, if you repent not; you may reverse the Sentence we pass, by a speedy turning to God before you dye; else it will be confirmed against you at the last Day, to your eternal Destruction, by an irrever- sible Sentence. You will frequently find, it may be not presently, that as you are bound or loosed by the Preachers of the Gospel, so suitable impressions of God's Love, or Anger, are made upon your Souls, even in this World. God does this to keep up the Authority of his Ministers, that they may effectually comfort Believers, and as effectually terrifie Unbelievers; therefore if we are bold against some, *2 Cor. 10. 2.*  
and

## Christ the only Saviour

and the use of sharpness, according to the power which the Lord Jesus has given us for your edification, 2 Cor. 13. 10. For that we aim at in all these denunciations of God's wrath against the impenitent, 1 Cor. 9. 5. I say, if we come with a Rod, and seem not so kind and gentle to you, as you would have us, 1 Cor. 4. 21. If at any time we are found unto you such as ye would not, 'tis because we do not find you such as we would, 2 Cor. 13. 10.

The Sum of All.

This Phrase of giving the Keys of the Kingdom of Heaven, is Metaphorical, from one who has the Supreme Power in a House, or City; so *Eliazar* as Chief Governour of the King's Household, had the keys of the house laid upon his shoulder, Isa. 22. 22. Prefiguring the Kingdom of Christ, who gives the Keys, i. e. the Power of binding and loosing here on Earth, to his Ministers.

Q. How can the power of Remitting Sin, which belongs to God only, Mark 3. 7. be ascribed to men?

A. Christ in Commanding the Apostles, and in them all Ministers, to remit Sin; does

not transfer upon them that which is his own peculiar Prerogative, &c. he does not resign to them his Power of forgiving Sin, but only Commands them in his Name to testify to their hearers, that the Sins of all those who Believe in Jesus, are Pardon'd, and to pronounce them Pardon'd by God: So that Ministers are not the Authors of Forgiveness, but only God's witnesses, testifying his Grace towards Repenting Believing Sinners. Nothing makes more for our comfort, than to know that our Sins are Pardon'd; and to this end God hath appointed his Ministers in his Name to tell Believers so; and to declare unto all, that they who Believe shall be Saved, and have all their Sins remitted to them for Christ's sake.

Thus I have shew'd you what is implied in this Text: And till men are wrought up by the Preaching of the Gospel, to a real conviction of these Truths, viz.

1. That all men are Sinners by Nature, and under Condemnation by Law.
2. That there is no Salvation to be expected or hoped for, without a full and free Remission of all their Sins.
3. That this Remission of Sin can never be obtained, till full satisfaction be first given to the Law and Justice of God,



God, for all our Offences and Trespases against him.

4. That none but Christ is able to make this satisfaction for Sin.

5. That in order hereunto, i. e. for the effecting and compleating this satisfaction, the Son of God took our flesh upon him, and Dyed in that Flesh for us; shed his Blood for the Remission of our Sins.

6. That all who come unto this Jesus, casting themselves by Faith upon him, shall certainly find Mercy, shall have all their sins Pardoned, and shall be Eternally Saved.

Till we can prevail with our hearers to own and acknowledge these Generals, 'tis impossible they should Believe in the Lord Jesus, to the saving of their Souls. That Faith that is saving, does necessarily presuppose and include in it a real assent unto, and full conviction of all the forementioned Truths.

Possibly some will say, We know all this already; have heard these things over and over; it may be so, but pray hear them over once more, and consider them well in the light of this Text, that tells you plainly there is no other way of Salvation. Sometimes it pleases God by one Text set home

home by the Spirit upon our hearts, to lead us into a more serious consideration of many other Truths relating to it, which we formerly gathered out of the letter of the Word, without any application of the matter contained in them to our selves. We who are Ministers, must insist upon these things; we have nothing else to say to Sinners, till they are convinced of these truths; this is the first opening of the Gospel; we cannot proceed one step farther, till some credit be given to these first Principles of the Christian Religion. I hope you who are here present, and do frequent this Assembly, do attend upon the Ministry of the Word, under a real conviction of these truths: Therefore give me leave to put One question to you, to every one of you; to your Consciences I put it, *viz.* Whether you have answered this Conviction, by your personal Coming to Christ, and actual casting your selves upon him for the Pardon of all your Sins? If this be not yet done, I am sure you cannot Answer it to God, nor your own Consciences. Pray consult your convictions, and show yourselves men: To say no more.

Two things I shall speak to from this Text, *viz.*

1. What

his. **What Remission of Sin is.**  
**2. How Salvation consists in the Re-**  
**miffion of Sin.**

**C. H. A. P. III.**

**What Remission of Sin is.**

I intend to speak distinctly to these Two Heads; yet not so distinctly neither, but I may now and then run them both together in my Discourse, which cannot well be avoided in truths of so near an affinity to each other, as these are.

I begin with the first, **What Remission of Sin is.** What are we to understand by that?

Remission of Sin, implies our justification: It can signify nothing less in *Mark* 1: 4 and *Mat.* 26: 28. They who labour most to find a difference, are very much put to it, to make it out: They say, that imputation of Righteousness, is distinct from Remission of Sin; but the Scripture seems to make them the same; *Rom.* 4: 6, 7. I think they are so inseparably joined together, that no man, who has obtained the Pardon of all his Sins, ever was, or can be at a loss for a Righteousness to complete his Justification, and entitle him to the reward

ward of Eternal Life promised in the Law. I conceive the Pardon of all our Sins, is a Righteousness we may boldly appear before God in; because it lays before God that full satisfaction that Christ made for Sin, by his active and passive Obedience, which is not only satisfactory for Sin, but also meritorious of Eternal Life; so that all the ends of Justification are accomplished in the Remission of Sin. What precise conceptions we may have of Remission of Sin, and imputation of Righteousness, as differing in the notion, will not argue any real difference in the things themselves. We must have a care we do not separate what God has so intimately joined together. This hath occasioned all those unhappy Controversies about Justification, as I shall shew anon. They who want a sufficient Justifying Righteousness, after the full Remission of all their Sins, do not rightly resolve Remission of Sin into the proper producing causes of it, viz. the satisfaction that Christ made for Sin by what he did and suffered for us, from his Birth to his Death; so it became him to fulfil all Righteousness, that he might be the end of the Law for Righteousness to them who Believe. So that Christ himself is our Righteousness; the Lord Jehovah our Righteousness; the Law is as well satisfied

tified with what Christ hath Done and Suffered for us, as if we our selves had perfectly kept the Law, or Died by it for our Sins.

This dangerous separating Christ and his Righteousness; as if we were to derive a justifying-Righteousness from Christ distinct from the Person of Christ. This notion has insensibly led men to seek a Righteousness in themselves, not wrought out for them, but wrought in them by Christ; this indeed is the right way of Sanctification, but not of our Justification. The Scripture directs us to seek our Justification in the Person of Christ only, by Receiving him, Believing in him; to them is Remission of Sin Promised, and everlasting life, *John 1. 12. John 3. 15, 16. John 6. 40, 47. Rom. 4. 5. Rom. 3. 26. Acts 10. 43. Acts 26. 18.*

Some do too nicely distinguish between freedom from Punishment, and a right to eternal Life; as if one could be obtained without the other, which is impossible; Certainly not to Die, is to Live; not to Die eternally, is to Live eternally; the expulsion of Darkness, is the bringing in of Light. He who is counted worthy to escape the Punishment threatened by Law, is worthy to receive the Reward promised by Law; I see not what should hinder it, since

since no fault of Omission or Commission can be charged upon him whose Sins are Pardoned.

If after the full Remission of all our Sins, we were to receive eternal Life from the Law, then some Righteousness distinct from Pardon, a Righteousness wrought by ourselves after Pardon, would be antecedently necessary to our justification unto life: But that is not so, for every Pardoned Sinner receives eternal Life from the hand of Free-Grace, as the Gift of God, freely given, without any consideration of any works of Righteousness done by us. Gal. 2. 6. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. If there had been law which could have given life, verily righteousness should have been by the law, Gal. 3. 21. But since the Law does not give Life, therefore that Righteousness that lets us into eternal Life, is not of the Law, but that of Faith, Phil. 3. 9.*

The Law admits of no Pardon, allows of none, is not at all concerned about that matter, but seeks its own satisfaction in a way of strict justice; the Law is all for

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Justice;

Justice; Mercy comes in by another Covenant: 'Twas never in the nature and constitution of the Law, to give life to a Sinner; the Law can't do that, *Rom. 8. 3.* It can give life to a Righteous man, but not to a Sinner; The Law will prosecute him to death; 'twould act contrary to itself, to its own eternal Sanction, and declared judgment, if it should do otherwise; and therefore the Law as a Covenant of Life and Death, is fully determined in the Death of Christ towards all Believers, who are no longer under the Law, but under Grace.

Yet I say, the rigour of the Law in it self, is not relaxed by the Pardon of Sin, only it does not exert its condemning power upon the persons of Believers, because Christ has already Suffered for their Sins; but still the Law remains, and ever will remain a Sin-condemning, and Sin-avenging Law, it has as much power as ever to slay the Sinner, but it can slay him but once; and the stroke of the Law is so heavy in that case, that it need not smite him a second time. Christ indeed being God, as well as Man, recovered from that deadly blow the Law gave him for our Sins, and so saved himself and us. Here is no relaxation of the Law, but a full execution of it, full satisfaction given to its whole



whole debt is paid to the utmost farthing by Christ our surety. Now all the Life, Glory and Happiness that follows upon this, comes in by Grace: Christ having Redeemed us from the Curse of the Law and the Law being fully satisfied, cannot be against any thing that Christ shall do for his Redeemed ones; he may freely bestow what he will upon them, having brought them under a Covenant of Grace; he may, and he will pursue that Covenant to the utmost, towards them for their good, till he has made them as happy, as infinite Love and Grace can make them: Sin being taken away, and expiated by the Death of Christ, Believers do pass over of course into his Life; they Rule with him; he who has called us into a Communion with him in his Death, will not deny us Communion with him in his Life and Resurrection, otherwise the benefits accruing to us by his Death in a freedom from Punishment, would never have made us happy, had we been quite shut out from his Life; it was for that end he Died for us, that we might Live for ever in him, by him, and with him: The Law, and the works of the Law, contribute nothing to this Life, and for our Evangelical Holiness, that is but the fruit and effect of this eternal Life derived from Christ, already begun in us, and

exerting it self gradually according to the measure of our imperfect Sanctification here: All our Evangelical works, are but so many expressions of that new Life which we are raised up unto in this World, by the Power of Christ's Resurrection, which hath a quickning influence upon our Souls, raising us up to newness of Life: There was some distance, though but a little at first, between the Death and Resurrection of Christ, only Three Days; during that time they could not draw comfort from his Death, till he Rose again: But since the time of his actual Resurrection, the Death and Resurrection of Christ stand closer together in our thoughts, and have a joint Spiritual influence upon our Hearts; we presently pass in the actings of our Faith from one to the other; from the effects of his Death, in the Pardon and Mortification of Sin, to the effects of his Resurrection, in our Spiritual Vivification and quickning up to new Obedience; thus the Death of Christ lets us into his Life; being planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection, *Rom. 6. 5.* We deal with the Blood of Christ for our justification from Sin; and with the Spirit of Christ risen from the Dead for our Sanctification: Did we clearly discern how our Sanctification flows from

from the Resurrection of Christ, as a consequent of that forgiveness of Sin, purchased by his Blood, *Eph. 1. 7.* we should not so confound Justification and Sanctification, as some do. So much as we ascribe to our works in justification, so much we take off from the Blood of Christ, to which the whole of our Justification is ascribed: 'Tis a Righteousness without works, by which we are Justified; therefore it can never pass thorough our hands; no part of it is wrought by us; 'tis all imputed to us (or Pardon of Sin, that we may live and not die; and this is Justification unto life. Justification has different names in Scripture, from the different respects it bears to us: as we are obnoxious to Punishment, 'tis called Remission; as it relates to a state of Sin, which is a state of servitude and bondage, 'tis called Redemption; as we are Enemies to God, 'tis called Reconciliation.

Remission of Sin, is absolutely necessary in order to Salvation; I will shew you the necessity of pardon, and of Preaching this Comfortable Doctrine to all.

Having given you a general account of that comfortable Gospel Doctrine, concerning the full and free remission of all our sins, through Faith in the Lord Jesus Christ, and shewed you from Scripture, how the remission

tion of Sin implies our Justification. I opened to you that common distinction by which Divines do well express the whole nature of Justification, as consisting in the Remission of Sin, and imputation of Righteousness, and shewed you how these Two are inseparably linked together: wherever the former is, *viz.* Remission of all Sin, there is also the latter, *viz.* Imputation of Righteousness. I shall now proceed to the further opening of the nature of Remission of Sin, in these following Particulars:

1. Remission of Sin does not change the nature of Sin, that that which is Sin should be counted no Sin, that Evil should be called Good, *viz.* 5. 20. Sin is as really Sin after Pardon, as before; only Pardon frees us from the guilt of Sin, takes away *meritum pene*, the deserved Punishment: This it takes away, not from the Sin, but from the Sinner only; still *the wages of sin is death*, *i. e.* Sin deserves Death even after 'tis Pardoned, but this Death is not inflicted upon him to whom Sin is Pardoned; and this absolving from Guilt, is properly the Justification of a Sinner as such in himself, but now looked upon by God, as Righteous in Christ, by virtue of his Pardon. To make this yet more clear, take it thus:

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Any act contrary to Law, is properly *delictum*, Transgression, or Sin; and Sin in respect of its guilt binding us over to Punishment, is called a Debt.

The fact or action it self, cannot be Remitted, because that which is done, is done, and cannot be said not to be done; yet the guilt of that evil act may be Remitted, and is Remitted, when the Punishment which we have deserved is Remitted; and this is properly pardon of Sin; Sin is not imputed. To impute is an act of Reason and Judgment, *λογίζεσθαι, rationari in eo, ratiocinando deduco*, 'tis a mental act, a rational inference, or conclusion from such premises. So when applied to God, 'tis an act of Divine Reason and Wisdom; to impute Sin is to deal with men according to the just demerit of sin, to give it its due reward, its wages according to reason and justice; 'tis an act of the Divine understanding. God does think with himself, what Sin deserves, and doth resolve upon the Punishment of it, as a thing most just and reasonable.

So not to impute Sin, or to forgive Sin, is not to enter into Judgment with the Sinner, *Psalm 143. 2.* according to the strict terms of the Law of Works: For when God so enters into Judgment with us, the reason of the Law, and Justice of God, must

must needs carry it against the Sinner; and yet not to impute Sin, is an act of Judgement too, an act of Divine Reason and Understanding in God: But in this act of Judgement, whereby God does not impute Sin, God judges of sin according to the terms of the New Covenant, having in his Eye, and under his Consideration, the full satisfaction that Christ has made for Sin; upon this account he judges it most reasonable not to impute Sin to those for whom Christ has died. *Civilians* do admit of a supposed imaginary solution, when really nothing is paid; this among men is to forgive the Debt, *acceptum ferre*: Whence comes the term, *Acceptilatio*, the Creditor counting the Money as Received, which he forgives the Debtor. But in God's forgiveness, there is a great deal more than this; here is real payment made, full satisfaction given by Christ our Surety; and the Grace of Pardon lies in the free application of all this unto us; this is God's Grace towards us; yet the Pardon of the Sins of Believers, is but justice towards Christ; 'tis Grace towards us, that God should accept of satisfaction from the hand of another; but upon full satisfaction given, 'tis an act of Justice to remit the Debt,

2. Pardoning Grace takes away that that makes a man unrighteous in the sight of God; it takes away sin; how that is, I have in part shewed already, and shall more fully demonstrate. 'Tis evident, that God counts them righteous whose sins are pardoned; and that he has nothing in his eye then, but the full satisfaction Christ made for sin; which is the Foundation of Pardon, and also meritorious of eternal Life; it was not only bare satisfaction that Christ made, for that is but Justice, paying what is due, not a Penny over or under; but in Christ's satisfaction, there is a redundancy of Merit; procuring Grace and Glory for us; the Merit of Christ procures the favour of God for us, and a right to all the blessings promised in the Gospel, and his Spirit effectually applies all this to us, and works all this in us.

3. Remission of sin, as it is held forth and offered in the Gospel, presupposes nothing in man, as the cause and condition of moving God to pardon him, but only denotes God's gracious Indulgence towards him, not reckoning his sin to him, upon his believing in Christ; see how pardoning Grace finds us, Col. 2. 13. *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him,*  
having



having forgiven you all trespasses. So Heb. 8. 10, 11, 12. God does not eye any Qualifications in us, but promises to do all himself; *I will, and they shall*, &c.

'Tis objected, That Faith is the beginning of Sanctification, and if Faith be required unto Justification, then some part at least of our Sanctification is required unto Justification.

*Ans.* No part at all; for though Faith be a supernatural Principle infused by God in order to our Sanctification, as well as our Justification; yet it first Justifies before it Sanctifies; I speak of Faith now, not in its first Principle, but in its first actings; I say, it first acts upon Christ by receiving him, before it begins actually to sanctify us; there is a great difference between the Instrumentality of Faith in receiving Christ for our Justification, and the efficacy of Faith applying Christ received for our Sanctification; to speak properly, 'tis not God's working Faith, but Faith working in us, and upon us, that Sanctifies; God always gives Christ in and with our first Faith for Justification and Pardon, this must be first finished and compleated, before Faith will or can begin to sanctify us, because Faith fetches all its sanctifying Virtue from Christ received; but our first act

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of receiving Christ, in that that justifies: Sanctification always follows upon it, and is gradually carried on by a justifying Faith to our last end. Sin is not pardoned because it is mortified; but because it is pardoned, therefore it's mortified.

Remission of sin presupposes not real change in the man himself, as moving God thereunto. Neither does remission of sin alter the nature of sin, but only the state of the sinner; his sin is not imputed to him: To forgive sin is not to remember it, *Yer. 31. 34.* There's sin; but God won't look towards it, his thoughts are so taken up with the blood of Christ, and the Interest that Believers have in that blood, that he willingly forgets their sins, *he will not deal with them after their sins, nor regard them according to their iniquities, Psal. 103. 10.* And that they may be sure of this, *he casts their sins into the depths of the sea, Mich. 7. 19.* As far as the east is from the west, so far hath he removed our transgression from us, *Psal. 103. 12.* Not only from himself, but from us, he sees no iniquity in *Jacob*. If pardoning Grace does not presuppose, but make a real change in a man for the better, yes forasmuch as we are imperfectly sanctified, the Pardon of sin, and the being and presence of sin may and do consist together in every true Believer here below, provided they

they do not allow themselves in the practice of it. *Remission of sin is an act of Mercy, not Justice, yet not contrary to Justice; because the sins that are pardoned to us, are punished in Christ; 'tis from God's Justice that he will not pardon sin without satisfaction; 'tis from his Mercy that he will accept of satisfaction from the hand of another.*

This answers that plausible Objection that is commonly made against our Salvation by Grace, *viz.* Wicked men are condemned for their evil works, therefore Saints are justified for their good works. *Ans.* This does not follow, because one is an act of Justice, and the other of Mercy. *Rom. 6. 23. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.* Death is wages due by Law; eternal Life is a free gift through Jesus Christ.

5. Remission of sin, 'tis an act of Mercy, so 'tis an act of Power too; God has Power to forgive sin; none but the Creditor can forgive the Debtor; God is the great Creditor, and we are all his Debtors; *against that only have I sinned*; therefore God only has Power to forgive sin; but yet it is not an act of mere absolute Power neither, but an act of Divine Jurisdiction, that car-

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ries in it a due respect unto the Law, which God as the righteous Judge, and most wise Governour of the world will not violate. Therefore Remission of Sin, under this provision that God has made in Christ for the satisfaction of his Law and Justice, is called Justification, *Rom. 4. 5, 6.* God is Just as well as Merciful in Pardoning Sin, *Rom. 3. 25, 26.* So that Pardon flows from the Love of God, acting towards us for Christ's sake, i. e. upon the account of his Merit and Satisfaction, which respect the Justice of God: The truth is, the satisfaction of Christ is the foundation of Pardon; this satisfaction lyes in the expiatory Sacrifice offered by Christ upon the Cross; hence expiation or atonement, is joyned with pardon in Scripture. *Numb. 15. 25. Levit. 4. 20.* *The priest was to make an atonement, that the sin should be forgiven;* An expiatory Sacrifice led the way to forgiveness under the Law, and so it does now under the Gospel; without shedding of Blood, there is no remission of sin: If you have not the Blood of Christ in your eye, when you go to God for Pardon, never think to speed.

## CHAP. IV.

## The APPLICATION.

**I** Shall shut up all with a word of Exhortation, urging every one of you to a frequent, deep, serious consideration of this grand fundamental truth, concerning the only way of Salvation by the remission of sin through Faith in Christ Jesus. I know the time will shortly come, when all our Notions, and Disputes must be resolved into our believing or not believing in Christ for Pardon of sin; therefore be perswaded to begin your Religion in pure Faith, trusting in Christ only for the remission of all your sins, through the merit of his Blood; begin here, lay this as the Foundation of all your Religion, make this sure, and then you will more clearly see upon what account you stand righteous before God; if you joyn any thing with Christ here, and miss your way in the first setting out, you'll go wider and wider from the Gospel every step you take, and be forced to wrest the Scriptures all along, to make good your first grand mistake; therefore I say, beg of God to bring your hearts to a true reliance upon the free-Grace and Mercy of God in Christ Jesus for the pardon of all your sins.

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Take this as a line in your hands to guide you into such an understanding of all other truths, as is consonant to this; put no other sense upon any Scripture that is not consistent with, and agreeable to this great fundamental Principle, keeping close to the just analogy of Faith in all your tenents and opinions: I know there are other things to be considered besides Remission of Sin; but be sure you begin here, don't suppose that some previous qualifications in your selves are required to incline God to pardon your sins, for this will carry you unavoidably into a self-righteousness, and then Christ will profit you nothing. We are not pardon'd because we repent and lead holy lives, but we repent and lead holy lives, because we are fully Pardoned for Christ's sake: Shut all self-righteousness out of your justification, and take all that is Christ's into it, both his active and passive Obedience; though I had rather joyn them together as the Scriptures do, and say, *That by the obedience of our man, many are made righteous*, &c. by the Obedience of Christ in Suffering and doing all that the Law required: And in the Application of this Grace to us, 'tis clear to me, that upon the Remission of all our Sins, Righteousness is imputed to us; and this is that which the Apostle calls Righteousness without works, *Rom. 4. 6, 7, 8.* The Righteous-

Righteousness of works, so far as it can be attained in this life, is but an effect of the Righteousness of Faith. You know not the right way of Salvation, till you know how to obtain the Pardon of all your Sins; then you will see how Christ is become your Righteousness. Let us not be too curious in placing one part of our Justification upon his Passive, and another part upon his Active Obedience. Let us be sure to place all upon Christ, and then we are right; the Spirit does not reveal the whole Mystery of Christ at once to Believers; there is a great deal of Christ to be learned by those who are Justified and Pardon'd, even after they are in a state of Grace. Let us believe Christ to be our Righteousness, and leave it to him to make out the way and manner of his being so. Our terms and distinctions applied to the Fundamental Points of Religion, have occasioned many mistakes about them.

Let us therefore attend more strictly to the simplicity of our own Faith, and not call in our Reason to prompt our Faith, but rather submit our Reason to the instructions of Faith. I would have all Christians study their own Faith more, and dwell more in the light of it; then they will be more familiarly acquainted with it, and better understand themselves in every act of Faith.



Faith they put forth. Let us give our Faith time to act; to open it self further to us, and our selves time to take in the full sense of our Faith: Generally our acts of Faith are too short, sudden, and transient. We make a formal profession of Faith, and say, We believe in Christ for the Pardon of Sin, but don't so well weigh and consider what we say, or what we believe; we turn off presently to something else, as if we had done with our Faith; when the Mystery of it is not half apprehended by us: We should attend to it, ponder it well in our minds, look round it; this is the way to keep up a presence of mind as to about what we Believe. One act of Faith attended to, will fill us with such thoughts and apprehensions of the Love of Christ, that will furnish us with matter of discourse for many days: But I don't find Professors so much concerned in their own Faith; so much affected with it as they should; they pass it over as a plain ordinary piece of Religion, and having once declared they believe in Christ for the Pardon of Sin, they have no more to do with him: Whereas the Mystery of Faith should be studied all our lives long, we should pray as Paul did, Ephes. 1.7, &c. *vide* That we may know what is the hope of his calling, and what the riches of the glory of his inheritance in him.

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*the Saints.* Faith has more in it than most People are aware of: 'tis not so easy a matter to know, comprehend, and remember what is contained in an act of Saving-Faith; we should discourse more with our own Faith, look into all particulars, search to the bottom, by gathering up more and more of the unfearchable riches of Christ. He that would judge of a curious piece of Workmanship, brings it to the light, views it round in every part, till he has gathered up all the excellencies of it into his mind, then he can speak knowingly, in the praise and commendation of such a thing; having made observations before of all that was admirable in it. So you should sit down and consider the consequence of an act of Faith upon Christ for Justification and Pardon; what depends upon it, what you gain by it, what you expect from it; all is yours if Christ be yours; therefore be persuaded to enter into your Chambers and Closets; sit down with a Bible in your hands, stir up your Faith, consider the state of a Believer, and then gather up what makes for your comfort out of the Word of God. O how would your Faces shine! you would be filled with joy unspeakable, and full of Glory; by Believing; there is not that Joy among Believers, because they don't think enough of what they Believe. Do, you Believe in Christ

Christ for the Remission of Sin. Then there is a great deal in Christ, a great deal in Sin, a great deal in the workings of thy own Soul under this Faith, to be considered of: The knowledge, experience, and evidence of Faith, are things that should be particularly examined and seriously thought of: There is a full business in Faith, enough to imploy a gracious Soul all his days; Faith fills the mind with deep apprehensions of our own great Concernments in Christ Jesus. Were we wise indeed unto Salvation, we should think of nothing oftner, than of what we believe; there may be Faith, and there may be Truth in the heart, and yet these Two may not be sufficiently mingled together; therefore we should often apply our Faith to the Word, that what it does not see at one time, it may see at another; what it does not reach by one act, it may take in by the next. The oftner Faith looks into the Word, the more distinctly does it gather up the full sense of the Word; it dwells in us in more Wisdom and Spiritual Understanding. Did we take this course we should quickly find the benefit of it; out of our Bellies would flow Rivers of living water; we should be more skilful in the word of Righteousness, more expert Believers, ready to give a reason of the

hope that is in us; Believers have much to say in defence of Christ, the Gospel, and their own Profession; and the more they study the point, the more ready are they to give an answer to them, who ask them any questions about their Religion; they keep the word fresh in their Memories, by reflecting often upon it, conversing much with it. Whilst I am exhorting you to a more frequent Consideration of the fundamentals of Christianity, don't mistake me, as if I were putting you upon reading many Books, upon studying Controversies, and knotty Disputes; no, no, study your own hearts and the Bible more; keep under the power of those truths that are plainly revealed: We lose much of the joy of Faith, by diverting our Minds to things of an inferior Nature; I observe among all sorts of Professors, there is more stir about uninstituted things, more zeal for their own unscriptural Traditions and Customs, than for the grand fundamentals of Faith and Holiness; there is utterly a fault among us in this matter. If you would keep up the joy of your Salvation, you must consult often with your Faith about the prime fundamentals of Religion, and muse often upon them; examine your Faith about them; consider what a priviledg it is to have all your sins blotted out, and laid upon Christ, who

who shed his Blood for the remission of them; you must think, and think again upon this, till you find your hearts overcome with the sense of God's Free-Grace towards you in Christ. You cannot conceive before-hand, what further Light will break forth, what further Discoveries God will make of the Mystery of his Grace; one thought rises strangely out of another in holy Mediation; things come into our minds, that all our hearing and reading could not furnish us with; when we are in our thoughts pursuing spiritual truths through all the consequences of them, there is that let into our minds, which before we were not in a fit posture to receive or understand, but when Faith hath set all before us which we have attained unto, and drawn, as it were, a Scheme of the whole Gospel in our minds, the Spirit knows how to carry on his work further in such a Soul.

Having already given you a general, and also a more particular account of the nature of remission of sin; I shall now proceed to the 2<sup>d</sup>. Head propounded, which is this, *viz.* To shew you

2 How Salvation consists in the remission of all our sins. And to make way to this, I shall speak something of the necessity

cessity of remission of sin, in order to Salvation; which can never be attained without it.

The necessity of Forgiveness, and of Preaching this comfortable Doctrine to all.

1. *Because all have sinned, and come short of the glory of God, Rom. 3. 23. and are therefore liable to Condemnation.*

2. *No man is able to make satisfaction for his sins; if we could, we should not need a Pardon.*

3. *There is no escaping Divine Vengeance, no flying from Justice; and it's a fearful thing to fall into the hands of a living God; if this be so, then either sin must be Pardoned, or we must perish under it; therefore, blessed is that man whose Iniquities are forgiven.*

Further to evidence the necessity of Pardon, consider this, *viz.* That all our Sanctification, all our inherent holiness, all our good works, will stand us in no stead without a Pardon, because of the imperfection and sin that cleaves to them; this makes Pardon so necessary; to remit sin, is not to condemn us for sin; *he that believeth on him, is not condemned, John 3. 18.* Not to condemn, is to justify; to justify, is not to impute sin, but to impute righteousness with

without works; either the sin that cleaves to all our good works must be imputed to us, or else a righteousness must be found out for us without works, that does not touch upon any of our works, but is imputed to us, not done by us; man fell by his own sin, but he rises by anothers righteousness, which covers all his sins.

C H A P. V.

*How Salvation consists in the Remission of Sin.*

**T**H E knowledge of Salvation that the Law gave, was by a legal Righteousness in keeping the whole Law; That which the Gospel gives, is by the remission of sin.

How Salvation consists in this, viz. remission of sin.

Because it takes away that which hinders our Salvation, viz. The guilt of sin, and the wrath of God.

The expiatory Sacrifices under the Law, were called Sin-Offerings, because the sin of the people; i. e. their guilt was transferred to the Sacrifice, and laid upon that; it was to bear the iniquity of the Congregation, to make atonement for them before the Lord,



Levit. 10. 17. *25.* The sin was imputed to the sacrifice; the wrath of God, and the Punishment due by Law for sin, was inflicted upon the sacrifice; in this sense *Christ is said to be made sin for us*, 2 Cor. 5. 21. *Because he suffered in our stead, his own self bare our sins in his own body on the tree*, 1 Pet. 2. 24. He bare our sins, alluding to the Sacrifices that were lifted upon the Altar; *this is to offer up sacrifice*, Heb. 7. 27. *ἀνατίθειν*, from *ἀνατίθω*, *sursum tollo*. So Christ lifted up, or took up the heavy burden of all our sins upon his own back. God looked upon Christ, lying under the imputation of our sins, as the object of his wrath, and vengeance, that he might ever after look upon us, under the imputation of his righteousness, as the objects of his love and delight; to bear iniquity, is to suffer the punishment due for it, Levit. 5. 1. *To bear iniquity, and to be cut off for it, is all one*, Levit. 20. 17. *He shall bear his judgment*, Gal. 3. 10. *The blood of the sacrifice was to make atonement for the soul of man*, Levit. 17. 11. I am shewing you how remission of sin, takes away guilt by a non-imputation of it to us; God forgives, as men forgive. Mat. 6. 12, 14. *Forgive us our debts, as we forgive our Debtors*. So Mat. 18. 21. 35. Among men, Debts are remitted, when nothing is required of the Debtor;

Debtor; the Creditor counts the Money as received, which he remits to the Debtor; so it's in our Justification, God deals with Believers, as with those for whose sins he hath received satisfaction, though not from their hands, yet from Christs; so their sins are Pardoned and taken away. The same word, 1 Sam. 15. 25. That we render Pardon, signifies to take away, *וְנָתַתִּיךָ מִן־עֲוֹנוֹתָיִךְ*, & nunc tolle peccatum meum; from *נָתַתִּיךָ* *absolvit, condonavit, pardon;* so takes away sin, that God will not visit it upon us, he will not requite it; which Joseph's brethren feared their brother would; Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. *Reddendo reddet*, in requiting, he will requite; i.e. he will fully requite this evil, he will make it revert upon our own heads; so the word *נָתַתִּיךָ* signifies from *נָתַתִּיךָ* *redire fecit*: Both these significations are to be carried into the Construction of these Texts, viz. That remission takes away sin; and the taking away of sin is the remission of sin, by which a sinner is freed from the guilt of sin, from the curse of the Law, and from the wrath of God; hence it appears, that Salvation lies chiefly in remission of sin. Psal. 32. 1, 2. *Blessed is he whose transgressions is forgiven, blessed is he whose sin is covered, blessed is the man*

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unto whom the Lord imputeth not iniquity. Neither does the consideration of any good works done by man, come in as a motive for God to pardon our sins, because to pardon sin, is to impute Righteousness without works: *i. e.* God looks upon pardoned sinners as righteous, through Faith in Christ, though their works be not answerable to the Law of Righteousness laid down in the Covenant of works. Christ comes in, in the room and place of our Good Works, and Free Grace confers that upon us for Christ's sake, which our own Good Works were to procure for us under the Law: *For by grace are ye saved, through faith, and that not of your selves; it is the gift of God; not of works, lest any man should boast,* Eph. 2. 8, 9. *Thus Christ is the end of the law, for righteousness, to every one that believeth,* Rom. 10. 4. The end of the Law, under the Mosaiical Dispensation, whether Moral or Ceremonial, was to lead a sinner to Christ for Righteousness; this Righteousness lies in the full satisfaction that Christ made to the Law, for the sin of man; we must bring to the Law, either a perfect Righteousness of our own, or a full satisfaction for all our sins, which is equivalent to man's perfect Righteousness, and not only equivalent, but much beyond it; for our own perfect Righteousness, had we continued in it, would have kept

kept us in a happy Paradisical state here on earth. I know Divines speak of our Translation afterwards into Heaven; but of that the Scripture is silent; 'tis evident, that had we kept the Law, we had not died; but upon the satisfaction Christ has made to the Law, we obtain Eternal Life, have a more abundant entrance into the Kingdom of Heaven; and this satisfaction accepted for us, is in the infinite merit of it, our Righteousness: Thus the Law obtains its end, in that full satisfaction that Christ gave it for the sin of man, and can demand no more of any believing sinner for his Justification; it becomes the Law to bring things to a righteous Conclusion between the Justice of God and a sinner. The Law cannot do unjustly, but is righteous in condemning the Unbeliever, and righteous in passing by the Believing sinner. If any ask, How comes a Believing sinner to escape the Vengeance of the Law, to get out of the hands of a sin-revenging Law? *Ans.* Because the Law hath obtained its end in Christ, and done full execution upon him for the sin of man, to its own satisfaction; and this secures a man from the curse of the Law, as much as his own perfect righteousness would have done.

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The Papists deny the imputation of Christ's Righteousness, and derive Remission of sin from inherent Righteousness; whereas inherent Righteousness never frees us from all sin in this World; he is a liar who says he hath no sin: But imputed Righteousness is opposed to all sin in us, and covers it all. *We are holy, and unblameable, and unreproucheable in the sight of God, Col. 1. 22.*

New Obedience, and the practice of Holiness, is the consequent of Pardon; which must not be taken for a permission, or licence to sin. Pardoning-Grace lays a strict injunction upon us to sin no more, as Christ did upon the man whom he healed at the Pool of Bethesda, *Behold, thou art made whole; sin no more lest a worse thing come upon thee, John 5. 14.* Christ Died primarily for our Justification from all sins committed by us; and also for our Sanctification to prevent the Commission of further sin, *To that end he purchased for us his holy spirit, that we might live to God, 2 Cor. 5. 15. That being dead to sin we should live to righteousness, 1 Pet. 2. 24. The blood of Christ purges the conscience from dead works to serve the living God, Heb. 9. 14. There are two special parts of the covenant of grace, Heb. 8. 10, 11, 12. viz. Remission of sin, and*

and a change of Heart and Nature, they always go together; to fancy a change of State, without a change of Nature, is but a fancy.

Though Justification be a continued act, yet that it may be continued to us in a comfortable sense of it, Believers must sue out their Pardon for every new sin, and by renewed acts of Faith, apply the Blood of Christ in particular for the Pardon of this or that sin. In Justification, all sin is Pardoned, past, present, and future, that no place may be left for Condemnation, *John* 5. 24. Sins to come are virtually Remitted to a Believer, i. e. we are by Faith put into a state of Pardon, Faith knows whither to go for Pardon upon all occasions: Tho the Commission of new sins does not cast a Believer out of a state of Grace, does not null and make void his former Justification in the sight of God, yet he may lose the comfortable sense of it in his own Conscience, and lye under (though not judiciary Punishments) yet under such castigatory Chastisements from an Angry Father, that may be a great bitterness of Soul unto him, till by a renewed act of Faith he does apply himself to Christ for Pardon, and make his peace with God. Faith it self can't speak peace to an impenitent Believer, who as to this or that sin may be called impenitent,

tent, though as to his state he be a Believer. Till Faith do bring down the Blood of Christ by a particular application of it to the Conscience of a man for the Pardon of this or that particular sin, he may and will be very uneasy under it; and the longer Repentance is deferred, the more angry reflections will Conscience make against that man; he may be brought to question his own state by deferring his Repentance so long: Care must be taken to let upon this work of Repentance out of hand, and when we go about it, we must still keep Christ in our eye, and not sorrow as without hope; that sorrow for sin, that in the beginning may be Godly sorrow, may by the cunning of the Devil rise so high, as to become ungodly sorrow, sinking the Soul into despair: Many do begin in the Spirit, and end in the Flesh; therefore care must be taken to keep our selves in a due temper of mind, that we be not overwhelmed with sorrow; that sorrow for sin that hinders us from coming to Christ is sinful, and not to be allowed in a Christian. So that Repentance is required not as a previous condition of our Justification, but as that without which no man can, or will ever come to Christ for Justification; Faith first works Repentance under a secret hope of Pardon, and then applies Christ not for the  
sake



like of Repentance, but because by Repentance a man becomes willing to receive Christ; 'tis a vain thing to pretend to Faith in Christ for Pardon, unless we see the Fruits of Faith in our selves; in the exercise of all other Graces; and in those good works of Holiness that always accompany Saving Faith. Faith never speaks but in some act, it never gives a comfortable sense of it self, but in some present act, now 'tis impossible truly to act Faith without an universal consent of the Soul to this act; it diffuses its influence all over the Soul, touches the Soul in every part, strikes upon every string, puts the whole Soul in tune; every thing in a man does answer and correspond to such an act of Faith; you may see your Faith in your Hope, Love, Fear, Zeal, Repentance, &c. All Graces rise or fall as Faith does, 'tis like the spring of a Watch, it sets all the Wheels in motion. We may have a clearer discerning of Faith by a reflex act, whence all assurance springs, then we can by a direct act, though you cannot see your selves closing in with Christ for Pardon; whilst you only intend that thing, and would fain prove Faith by it self and by its own justifying act; yet if you look through your Love, your Repentance, through all the fruits of Faith in your Lives, you will more clearly discern

discern it in its Saving, Justifying Act, that you do really and sincerely take Christ as your only Righteousness, and to shew that you do so, you produce those things as proofs of your sincerity, which this Faith hath put you upon, and which you could never bring your selves to, till Faith came drawing the whole Soul after Christ, and strongly inclining you to a holy life; this is God's way of teaching his Children, by putting Principles of Faith and Holiness into their Hearts; powerfully inclining them to live to God; this is set forth by God's teaching the Ants to provide their Meat in the Summer, *Prov. 6: 3. &c.* God inclines them naturally to do this; so does God Spiritually incline his Children by his Spirit dwelling in them, to act as Christians ought to do.

The sum of all is this: The Justifying-Righteousness of a Believing sinner before God, lies in the Remission of sin, and God's Gracious acceptance of sinful man, upon the sole account of the Obedience of Christ our Mediator, apprehended by Faith and imputed to him for Righteousness; thus the Righteousness of God without the Law is manifest.

In humane Judicatories, Forgiveness implies a meer non-imputation of the fault only, but no imputation of Righteousness; because

because in our Courts, a man is Tried for some particular Offence; and if he be found Guilty, and through the Favour of the Prince obtain his Pardon; that Pardon looks no further than that time; for the after-course of his life he is accountable to the Law, and must be Judged by it; he stands upon his good Behaviour, and must be a doer of Righteousness to avoid the Condemnation of the Law; if not, he must answer for his misdoing, and be judged according to Law. But 'tis not so in Divinity, for when we obtain the Pardon of sin by Faith, that Pardon is general and universal to a man's life's end; 'tis not only a Pardon of this or that sin to such a time, but a Pardon of all sins for ever; such a Pardon does necessarily imply in it an imputation of Righteousness, because no sin can ever be imputed to him; his Pardon is valid in all times to come; though the Law be still a rule of Obedience, yet he is no longer under the Law as a Covenant of life, but under Grace; and for all his miscarriages under the New Covenant, he must apply himself to the Grace of that Covenant for Mercy and Pardon; but he shall never be judged by the Law more; the satisfaction of Christ is instead of all legal Righteousness to him, and to that he stands, the Law having accepted of it,

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delivers

delivers him up to Christ untouched by the hand of Vengeance, to be governed ever after by the Law of Grace, which establishes the holiness of the Law; though it shuts it out of our Justification, yet not out of our lives, but strictly enjoins it.

## CHAP. VI.

### THE APPLICATION.

**SINCE** God hath given us the knowledge of Salvation by the Remission of sin, let us act according to that knowledge, and begin our Religion with Remission of sin; I mean, let us first study that point well; when we are over that, are got into the Mystery of that great Gospel Truth, we shall more clearly see upon what account it is we are dealt with, looked upon, and accepted as Righteous in Christ unto Eternal Life.

Faith ought to have both the active and passive Obedience of Christ in its eye; but I would not too nicely distinguish between them, abstracting the active from the Passive; ascribing the Remission of sin to one, and our title to life to the other; because

case I find some who do so, apt to drop the Righteousness of Christ; that will not serve the turn; they must have a Righteousness of their own, an Evangelical righteousness, to strengthen their title to Life; thus while they set up a Law of Grace requiring such and such things to be done by us in order to our Justification, they turn Grace into Works, set up a New Covenant of Works, differing from the first only in this, that whereas the first Covenant in Innocency justified upon the account of perfect Obedience, this upon the account of our imperfect Obedience.

We know but in part, there will be some difference among us in our Notions and Conceptions of these things, and more in our Words and Expressions; the same thoughts in one and another seldom come forth in the same words. I have offered you what I take to be most agreeable to the Mind of God; Do you search the Scriptures, and judge: I do conceive that the New Covenant of Grace requires as complete and perfect a Righteousness, nay, a higher Righteousness for the Justification of a Sinner, than the Law of Innocency did for the Justification of a guiltless man; That was but the Righteousness of man; this must be the Righteousness of God.

reckoned or imputed to us, not his essential Righteousness, but that which is wrought out for us by him who is God, and which God approves of; and being thus justified, God does graciously accept of our sincere imperfect Obedience, together with our persons. Let us not puzzle our selves about a second Justification; get the Pardon of all your sins sealed to you in the Blood of Christ, and fear no after-charge at the last day; that will answer all. I see no room for a Second Justification. Can it be imagined that the defects of our Grace here in this imperfect state, should be brought in as proofs against the truth of Grace in our perfect state hereafter? If Grace in its perfection cannot sufficiently evidence its Truth, I see not but there may be matter of doubt among the Saints in heaven it self, whether they be real Saints or no. 'Tis the weakness and imperfection of things, that casts them under a suspicion; but when they shine out in their full beauty and glory, there is no room for any objection; Does any man question whether the Sun be risen at Noon-day? If perfect Day, will not pass for Day, then there is no difference between Day and Night; Light and Darkness must be all one.

'Tis not a right way to a settled peace of Conscience that some take, who instead of

an humble application to free Grace for the Pardon of sin, do apply themselves to their own good works; considering how holy they have been, how holy they are, how holy they intend to be; and all this in order to their Justification at last; 'tis a hard matter to keep men humble under such thoughts, they will be glorying in the flesh, and think themselves something when they are nothing: To look for Justification by our own Holiness, will prove an ineffectual motive unto Holiness; either they are discouraged from the visible imperfection of their Holiness; or else they grow remiss in it, thinking that any thing will serve to justify them; since perfect Righteousness is not required; such as they have must serve the turn, rather then full of eternal life; any thing will do under the umbrage of (it may be) but a pretended sincerity; a good meaning must answer for a bad life; and so they go on in their wonted evil course; all is but imperfection, and weakness; and the Covenant of Grace not requiring perfection, will bear with that, and pass it by; on this way I see; and so I confess there is Grace enough in the Gospel to Pardon all your sins; but whether the best of you have good works enough to justify your Persons, you had best see to that.



I dare appeal to all your Consciences in point of experience, whether you do not find your selves growing more holy, and conscientiously strict in your walking with God, under an humble dependence upon the Free Grace of God in Christ Jesus for the Pardon of all your sins, than ever you did under your greatest endeavours to save your selves by your own works: The Grace of God teaches to deny all ungodliness, and nothing will effectually do it but this.

The great question among us this day about Justification, is, Whether our Good Works, and Evangelical Righteousness, have not some place in our Justification, as co-causes, or social causes, having some partial influence at least that way? I would propound two Expedients for Peace.

Since the main point of difference is about the use of our Good Works at the day of Judgment, when we shall be essentially justified, or pronounced just by God, I would have the decision of this left to that day; for I fear we are not likely to agree sooner. Then it will appear, that evidences of Faith are no cause of the Justification of our persons in the sight of God. That will be resolved into pure Faith, resting upon Christ for Righteousness and life.

2. Since

Since we cannot agree in the nature, use, and proper ends of Evangelical Righteousness, let us more strictly intend the thing it self, and labour every one of us to be more Evangelically holy and righteous in our lives and conversations. Did we live more by Faith in Christ Jesus, we should quickly see how all good works rise out of that Faith by which all true Believers are already justified.

**ALL** that ~~know~~ <sup>know</sup> ~~that~~ <sup>that</sup> the Ortho-  
 dox Preachers of Free Grace are fairly  
 charged with lies here; Because they  
 maintain, (and I hope ever will maintain)  
 that the best thing a convicted sinner is to  
 eye, in his coming to God, is the Free  
 Grace and Mercy of God in Christ for the  
 Pardon of Sin. Evangelical Conviction  
 leads him to a reliance upon Christ, in some  
 degree of Saving Faith, for the pardon of  
 all his Sins; and this Faith begins in him a  
 secret Hope of Pardon, and is the spring of  
 all after Sanctification; and of Mortifica-  
 tion of Sin, of Repentance, of all new  
 Obedience. Let this be remembered as the  
 main thing we contend about, that we be-  
 gin our Religion at the Grace of God, and  
 not think to ground our Faith in Christ  
 upon any legal preparations, or works of  
 our own.

We ought not to hold a convinced sinner one moment under Legal Terrors; without making an offer of Grace in Christ to him. I see not what should hinder a sinner under the height of Legal Conviction, from hanging himself, as Judas did: I am sure a thorough Legal Conviction of Sin, will sink any man into utter despair; if Faith in Christ come not in immediately to his relief. Indeed those who are but half convinced by the Law, and know not the strict Spiritual sense of it, may betake themselves to their works and duties, and think to save themselves that way; but this is so vain a thought, I will not spend time to confute it; you who have lived so long under the Light of the Gospel, can answer that your selves.

Besides, Pure Legal Convictions, have a greater tendency to Despair, than to Faith; they naturally work despair; but 'tis the work of God, a supernatural work of his Spirit, that any under such Convictions are made to believe in Christ. The Conviction becomes Evangelical in all who believe, and it is Faith makes it so: Evangelical Conviction includes Legal: Faith indeed pointing to Christ, abates something of the Terror of the Law, and by a clearer Gospel-light expounds the law into its true sense and meaning, which no natural man can gather from

from the bare Letter of the Law; and thus Faith by the Law, lets us further into the knowledge of sin, than the Law alone, without the Gospel, could ever do. And this is that Faith we preach, as the beginning of all true Conversion, and the only spring of all true Holiness: We cannot begin to lead a holy life, till we first look unto Christ by Faith for the pardon of sin.

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CHRIST

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 a holy life, till we first look unto Christ  
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CHRIST

Of the absolute Dominion that God has  
over us, and the special right that he hath  
in us, and to us, not only as our Creator,  
but as our Redeemer; lays a strong Obligation upon us to glorify God in our bodies,  
and in our spirits, which are his.

# CHRIST

It is fit that man should have the use of  
his own things. And he has bought and  
paid for; we stand much upon our proper-

## Great Redeemer of Body and Soul

There must be preserved inviolable to every  
one: For as you do not invade God's pro-  
perty, which you cannot do without im-  
mense injustice to God, and wrong to your  
selves; so are depending Creatures, be-

### 1 COR. VI. 20.

*For ye are bought with a price; therefore  
glorify God in your body, and in your  
spirit, which are Gods.*

A Creature (says the Apostle) must needs either way  
Divine injustices, must needs either way  
and sink into nothing; God hath bought

### CHAPTER I

**F**OR ye are bought with a price, &c.  
with the price of the blood of  
Christ, who has redeemed us to him-

self, and purchased an everlasting Right in  
and Dominion over our bodies and souls;  
therefore glorify God in your body, and in  
your spirit, which are Gods. Or thus:

Whosoever is a Slave  
of

665.

*Obs.* The absolute Dominion that God has over us, and the special right that he hath in us, and to us, not only as our Creator, but as our Redeemer; lays a strong Obligation upon us to glorify God in our body, and in our Spirit, which are his.

'Tis fit that man should have the use of his own things, what he has bought and paid for; we stand much upon our Property, would not have that invaded, *dominium* must be preserved inviolable to every one: Pray see you don't invade God's property, which you cannot do without manifest injustice to God, and wrong to your selves; we are depending Creatures, because we are Creatures; our being, well-being, our safety, comfort, and sufficiency lyes in another, and not in our selves. A Creature separated and cut off from all Divine influences, must needs wither away and sink into nothing; God hath bought you, have a care of selling your selves away from him, into other hands, of alienating your selves from God, as if you could shift well enough without him; have care of living to your selves, of bringing forth fruit to your selves, *Hos. 10. 1.* All that you are and have, is God's, and all that you do, should be for God. 'Tis a rule in Civil Law, *quodcumque per servum acquiritur, id Domino acquiritur*: Whatever a Servant gets,



gets, he gets to, and for his Master; and that a Servant running away from his Master, does *furtum sui facere*, he steals away himself, he takes away that which is none of his own; a Servant was reckoned among the Goods, Utensils, and Possessions of his Master; he had nothing at his own disposal, all was his Masters, and for his use. So are all Believers, vessels of honour, sanctified, and meet for the master's use, prepared unto every good work, 2 Tim. 2. 21. *Whose they are, and whom they serve*, ACTS 27. 23. Did we better consider whose we are, we should quickly see whom we ought to serve: They live without God indeed, who cast him off, will not be governed by him, but resolve to live as they list, to speak and act as they please; *our lips are our own*, Psal. 12. 4. Our hands, our strength, our estates are our own, *who is Lord over us?* I shall from this Text shew you whose you are, to whom you belong, who is your Lord and Master, to whom you are accountable for every thing done in the Body; even to him who hath bought you, and hath the first right to every thing that is yours; *his servants must serve him*, Rev. 22. 3.

That I may the better clear up the interest and right that God hath in you, and the Service and Duty you owe to him as  
your

your Lord and Master, I shall cast all I have to say from this Text, under these following heads, viz.

1. Who are they, who are said to be bought.
2. Who was the Buyer.
3. What was the price paid by Christ for our Redemption.
4. Who set the price of our Redemption so high.
5. To whom was the price paid.
6. For whom, and to what end was it paid.
7. How by the Law of Redemption, the Redeemed pass over Body and Soul into the possession of the Redeemer.

*First*, Who are they who are said to be bought.

*Te are bought, i. e.* The believing *Corinthians*, and all other Believers, whose hearts God has drawn to close in with Christ, by a true saving Faith, as their only Redeemer and Saviour. Till Faith be wrought in us, we can have no sure evidence, that we are among God's Redeemed ones; 'tis Faith only that tells us this from the word of God, *ye are bought*; this implies that we were sold under sin, reduced to a miserable state of Bondage by our Apostacy from God, which

which none could deliver us from, but Je-  
sus Christ our mighty Redeemer and Savi-  
our.

*Secondly, Who was the Buyer.*

Christ our Redeemer, who was God  
and Man. The right of Redemption a-  
mong the Jews lay in the next Kinsman,  
who was to purchase the Widow's land,  
and to marry her person, *Deut. 25. 5.*  
comp. with *Ruth 4. 3, 4.* That Christ  
might claim kindred with us, in order to  
a Marriage afterwards to be completed,  
*he took part of our flesh, Heb. 2. 14. A bo-  
dy hast thou prepared me, Heb. 10. 5.* I am  
willing to take it up, lo, I come to dye in  
that Body for all the Elect; that having o-  
vercome death, I may be Married to them,  
and become their Head and Husband; had  
an Angel offered himself, supposing him o-  
therwise qualified, he could not have been  
our Redeemer, because he must be akin to  
us, *bone of our bone, and flesh of our flesh,*  
who undertakes that Office; therefore I  
say, Christ took up that Body prepared of  
the Father, died in it, rose in it, ascended  
into Heaven in it, is now glorified in it, to  
shew what he intended to bring fallen Man  
unto, *as many as should believe in him.*

*Thirdly, What was the price paid by  
Christ for our Redemption.*

Viz.

12. *Propter pretium* the greatest price that  
 ever was paid for any thing that ever was  
 bought; all the Gold and Silver in the  
 World heaped together, is not to be com-  
 pared to the value of the Blood of Christ;  
 by this you see the great love of Christ to  
 the Souls of Men, who in themselves were  
 hopeless and helpless; could do nothing to-  
 wards the Redemption of their own Souls,  
 but Christ being God and Man, pours out  
 his Soul as man, and takes it up again as  
 God, when he had done his work, that we  
 might have a sure ground for our Faith and  
 Hope to rest upon; not doubting but as  
 Christ raised himself from the dead, so he  
 will also raise us at the last day, who dye in  
 him; that we may live by him, with him,  
 and upon him for ever; who is the Resur-  
 rection and the life, as his death is imputed  
 to us, and spiritually acted over upon us,  
 in the mortification of sin; so is his life  
 actually communicated in some degree to  
 all Believers here, by the same spirit that  
 dwells in him, and in them; and this eter-  
 nal spirit of life in Christ will never cease,  
 working higher and higher in the mystical  
 Body of Christ, diffusing it self more abun-  
 dantly through all the Members, till Mor-  
 tality be quite swallowed up of life; this  
 will be more manifest, when Christ, who  
 is

our life shall appear. You see that God went not out of himself for a Mediator, but appointed the Second person of the Trinity to that Office; that the whole transaction between God and Man, might go through his hands, who is both God and Man.

*Fourthly*, Who sets the price of our Redemption so high?

1. God the Father, who also found out this Ransom; he knew the whole world could not raise it; it must come out of the Treasury of Heaven; God himself was at the charge of our Redemption, and whatever it cost him, was resolved to effect it; and therefore he spared not his own Son, but parts with the greatest Jewel in the Crown of Heaven, to buy off sinful man from that Thralldom and Bondage he was involved in, and could never have extricated himself out of.

2. The Law sets the price by consequence; not that the Law provides a Mediator; the Law seeks its own satisfaction; in saving, and damning men; it promises Salvation upon our perfect Obedience, and all who come short of that, it threatens with eternal Damnation; *Cursed is every one, &c. In the day thou eatest, thou shalt die.* Nothing does establish this Law, and give it its full course towards Believers, but

faith in Christ Jesus, who was made a curse, and died according to Law for our sins; and being risen again, he brings those whom he freed from the curse of the Law, under the blessing of the Gospel, giving eternal Life as a free gift to all who thankfully receive it from his hand by faith, owning him as the Author and Donor of it.

3. The nature of the Offence, as committed against an infinite God, requires a price equivalent to it, of infinite value; none but God could satisfy God; the wrath of God is assuaged by the blood of God; and that he might bleed, he became Man; the Second Person of the Trinity, as incarnate, died for man, tasted death for us in our nature, which he still kept hypostatically united to his own Divine Person; for Christ by dying, did not lay down humane Nature, but humane Life only, which he took up again, and now lives for ever as a quickening Spirit; communicating eternal Life to Believers, through his humane nature, now glorified in Heaven: Therefore Christ is said to be our life, Col. 3. 4. *And this life is in his son*, 1 John 5. 11. *Hid with Christ in God*, Col. 3. 3. The life which we derive from mere humane nature, will quickly fail; but the life which we derive by faith from the Divine Person of the Son of God, *is everlasting*, John 3. 16. *As the father*

father hath life in himself; for hath he given  
to the Son to have life in himself? John 1. 26.  
He is life essentially, the essence of  
the Deity is communicated by the Father  
to Christ incarnate, and so he becomes the  
Fountain of life to us; therefore let all  
those who hope to inherit eternal life, join  
themselves by faith to Christ the only Foun-  
tain of life. How little of this hidden life  
does appear in the effects of it among Pro-  
fessors! We live more by sense than faith;  
very solicitous about natural life, but how  
few do glory in it as those who have eternal  
life abide in them? 1 John 3. 23. *Living  
in the flesh by the faith of the Son of God,*  
Gal. 2. 20. Who fell a Sacrifice for our  
sins, but rose again, and now lives for  
ever. *And gives eternal life as many as*  
*the father hath given him,* John 17. 2. He  
has undertaken to the Father to draw all  
the Elect into a participation of that eter-  
nal life, which he as that possessor now in  
Heaven; and because he lives, we shall live  
for ever in him. *Forasmuch as I live,*

The Second person in the Trinity died as  
a man in our human nature; to satisfy the  
Law; and to evidence the reality of his  
death, he lay buried three days in the Grave;  
he was alive as God, when dead as Man;  
what a profound Mystery is this, that the



Deity of Christ should suffer his human Body to fall under the power of death for three days: this shows the strength of sin, the strength of the law, and the strength of the wrath of God: that so great a man as Christ was, could not stand under, and live; die he must by the sanction of the law, being found in the likeness of sinful flesh, Rom. 8. 3. bearing our sins in his own Body on the Tree; but the dignity of his person was such, and the extremity of his sufferings so great, that his three days death, was equivalent to eternal death, he did that in three days, which a damned sinner in Hell cannot effect to eternity; for that which is doing to eternity, can never be actually done and compleated, i. e. Christ gave full satisfaction to the Law in three days, and therefore could not longer be detained in the Grave; there was no Law nor Reason for it, having paid the utmost farthing of our whole Debt, the Prison-doors were opened; and Christ let out: That which keeps the Damned in Hell for ever, is, because they can never fully satisfie the law of God by all their sufferings, therefore they must suffer on still to eternity; but Christ by one offering, hath perfected for ever them that are sanctified, Heb. 10. 14. Christ could have chose whether he would have died or no, but for this end he came  
into

into the World, and did voluntarily yield up himself to the Death of the Cross; but rising the Third Day he lives for ever, and has brought eternal life into human Nature, to be communicated to all his Members; who cannot forfeit that life, which they derive from the second Adam, as we all did that which we derived from the first Adam. In Adam all die, and in Christ all are made alive, 1 Cor. 15. 22.

CHAPTER II.

To whom was this PRICE paid?

**F**ifthly. To whom was this Price paid? viz. Into the hands of God the Father, to appease his wrath under which we were, Job. 3. 36. God's justice requires this, tis *duelque re Ois*, the judgment of God, that sinners are worthy of death, Rom. 1. 32. To this end Christ is our propitiation, Rom. 3. 25. Reconciling God to us, that we may be received into his favour again; hence God declares in the new Covenant, *I will be merciful to their unrighteousness; and their sins, and their iniquities will I remember no more*, Heb. 8. 12. Sing, O ye heavens, &c. Isa. 44. 23. vide. That satisfaction, that Christ gave to the Justice of God, lay in

his bearing the Punishment of our sins, which is the wrath of God in all the dreadful effects of it, 1 Cor. 5. 21. 1 Pet. 2. 24. He was made a curse for us, Gal. 3. 13. Died for us, Mat. 20. 28. He was cut off for our sins, Dan. 9. 26. Death was required to make satisfaction for sin; for the day thou eatest, &c. The wages of sin is death, Rom. 6. 23. There is no escaping this death for us, but by dealing with the Justice of God in some way, that may satisfy Justice, and save the sinner; this Christ undertook, and by his own Death effected for us. He gave himself for our sins, Gal. 1. 4. His Blood was the Price of our Redemption. Price here is not taken (as vulgarly) for Money, but whatever may satisfy him in whose hands the captive is, that is the Price of Redemption: God does not seek to make a gain of us; that which he stands upon, is the vindication of the honour of his Law and Justice, the maintaining his Truth and Faithfulness. To declare his righteousness, that he might be just; and the justifier of him which believeth in Jesus, Rom. 3. 26. Christ did not pay the Price of our Redemption to the Devil, but to God the Father, who had power to condemn us, and as a Judge to detain us in prison, till his Justice was satisfied; therefore Christ dealt with

with the Law given, intakes the penalty upon himself. Whilst the condemning power of the Law is in force against us, the Devil has a right in us, and to us, as God's Executioner by virtue of that Law which casts us into his hands; but when the Law is satisfied, and the Curse taken off, the Devil's claim ceases; where there is no condemnation, there can be no punishment inflicted: Just punishment is according to Law; but where no sentence of judgment can be passed, there can be no execution of the minatory part of the Law upon that man; *Errat lex, et fita iustitia*; but where the due course of Law is stopped, and by some means prevented, there can be no trial, and consequently no judgment pass upon that man unto condemnation; The Devil detains us Captives, not in his own right, but in God's, whose Prisoners we are.

Our Redemption by Christ, is a spiritual Redemption, both of our Bodies and Souls; as we are said to be sold under sin by our own default, so we are said to be Redeemed or freed from sin, by Christ's giving satisfaction for our offences; the Price was paid to God, Christ offered up himself to God, *Heb. 9. 14.* Who an Righteous Judge has power to cast Body and Soul into Hell: 'Twas his Divine

Majesty that we offended, 'twas his wrath  
 we lay under, *Rom. 1. 18. John 3. 36.* We  
 don't ask pardon of the Devil, but of God;  
 'tis to his judgment that we are bound  
 over, *Gal. 3. 22. Rom. 3. 9. Rom. 11. 32.*  
 'Twas God that cast the Devils into Hell;  
*2 Pet. 2. 4.* So he delivers Impenitent sin-  
 ners up to the Devil as his Executioner, as  
 that Lord delivered *the unjust servant to the*  
*tormentors, Mat. 18. 34. And the Judge to*  
*the officer, Mat. 5. 25.* The power of the  
 Devil over us, mentioned *Col. 1. 13. 2 Tim.*  
*2. 26.* is but a secondary power derived  
 from God the Judge, as Christ said of his  
 Murtherers, *Now could have no power over*  
*me, if it were not given from above, John*  
*19. 11.* 'Tis God who has power over all  
 plagues, *Rev. 16. 9. Even over death it*  
*self, Heb. 5. 7. He hath the keys of hell and*  
*death, Rev. 1. 18. When we are redeemed*  
*from the curse of the law, and from the wrath*  
*of God, 1 Thes. 1. 10.* we are Redeemed  
 from all the adjuncts and effects of these,  
 as a vain conversation, from the power of  
 Sin, Satan, and Death: Our Captivity lies  
 in our alienation and distance from God;  
 and when we are brought nigh by the Blood  
 of Christ, and reconciled to God, the ransom  
 being paid by Christ, we are delivered from  
 the wrath of God, and all the consequents of  
 it. As in Civil Corporal Redemptions, the  
 Price

Price is paid, not to the Jaylor, to the Hangman, to the Tormentors, but to the Supreme Judge, in whose power the Prisoner is; if he be discharged by the Judge, he is freed of course from his Chains, from the Dungeon, and the noysome stench of it.

Thus you see how we are bought with a Price; not one Penny or Farthing of this comes out of our own Purse, *Isa. 45. 13. Isa. 53. 3.* No good thought, no good word, no good work of our own, no not any act of our own Faith does belong to this sum, as part of the Price. *We buy, but without money, Isa. 55. 1.* What is so bought, is freely given: The hope of eternal Glory, is proposed in the Gospel as a motive to, and reward of our good works; but still 'tis Faith in Christ alone, that lets us into this hope, begets it in us, and being justified by Faith, perfectly justified in this life, our good works, though imperfect in themselves, are rewarded of mere grace; yet the imperfection of them makes them incapable of a reward from Justice; and if that imperfection were not covered and pardoned, Grace it self would turn away from them, and disregard them; but being justified from the guilt of all our sins, God remembers them no more, *he will not see iniquity in Jacob*; there it is, but God having pardoned it, he passes it by, and over-

overlooks it, so as not to charge it upon us to our condemnation. God considers the Holiness of his children, as if it were by itself, shining out under the covering of all their infirmities, through their Faith and Sincerity: 'Tis not the degree, but the truth of their Holiness, that God takes most notice of; he is pleased to see the fruits of his own Spirit in Believers; he looks through their good works, upon their Faith from whence they spring, and so accepts both of their persons and their works for his Son's sake. Though Faith be an appointed means instrumentally necessary to apply and put on Christ, by whom alone we are justified in the sight of God; we shall never be the less justified for deriving all from Christ alone; converting our own inherent holiness to those proper uses the Gospel hath assigned it unto, viz. the glory of God in this World, a testimony of our obedience and thankfulness to him, an example to others, provoking them to good works, and a meet fruit of true, saving, justifying Faith; these are motives strong enough to good works, without advancing them into the room and place of Christ, robbing him of the Glory of our full and free Redemption.

What the *Socinians* object against this, purposely to overthrow the satisfaction of Christ,



Christ, denying any Price to be really paid to the Father for our Redemption. I shall speak to next time, and clear the Text from their Cavils.

The *Socinians*, that they may overthrow the necessity of Satisfaction for Sin, deny the Divinity of Christ, and that he paid any Price to the Father, for our Redemption: They say the word *Redemption* is but a Metaphor, signifying only simple deliverance or freedom from Bondage, without any Satisfaction given to any; they make Mercy and Justice no essential Properties in God, but only mere voluntary effects of his Free-will, because God, say they, may pardon sin without satisfaction, by an Arbitrary Act of his Absolute Power: For this they quote many Scriptures, speaking of God's redeeming his people out of the house of bondage, from the hand of Pharaoh, Deut. 7. 8. Deut. 15. 15. Neh. 1. 10. Jer. 15. 21.

*Ans.* 'Tis granted, that the Hebrew word used in all those formentioned places, is *קָדַם* which signifies *redimere absque pretio*, and 'tis applied to civil, bodily, temporal Redemptions; but when the Holy-Ghost speaks of our Spiritual Redemption by Christ, either in the thing it self, or in the Type; He uses another word *כָּדַם* *redime-*

re pretio: So Exod. 15. 13. *וְיָצִיא מִיָּדֵינוּ* redemptio. That this word *וְיָצִיא* signifies to redeem by price, appears plainly; Lev. 25. 49, 50, 51. in buying the Field of Naomi, Ruth 4. 6. and the field of Hanameel, for money, *seventeen shekels of silver, I weighed him the money*, Jer. 32. 7, 8, 9, 10. The same word is applied to Christ, Gen. 48. 16. *The angel which redeemed me from all evil, bless the lads.* The Angel in the precedent verse is called God. *And he blessed Joseph and said, God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads.* Hence Christ is called our *וְיָצִיא*, Isa. 43. 14. *Thus saith the Lord your redeemer, the holy One of Israel. Thus saith the Lord, the King of Israel, and his redeemer, the Lord of hosts.* Isa. 44. 6. *וְיָצִיא, Redemptor ejus.* This word *וְיָצִיא*, signifies a near kinsman, as well as a Redeemer, Ruth 4. 4. *Blessed be the Lord, which hath not left thee this day without a kinsman, וְיָצִיא, a Redeemer, וְיָצִיא קָרִיב, Redemptor propinquus, Ruth 3. 12. a near kinsman: Christ was both, Heb. 2. 14. ad finem, vide.*

So in the New Testamen, the word used for Redemption, or to redeem, is, *ἀγοράζω*, from *ἀγορά*, *forum*, to buy, as in a market, with ready money, as in the Text, *ἀγοράζοντες*, *Τιμὰς*

*ἡμῶν*. Ye are bought with a price. So Rev. 5. 9. Thou wast slain, and hast redeemed us to God by thy blood. And Rev. 14. 3. 4. The Hundred forty four thousand, were redeemed, or bought from the earth, and from among men. Hence *ῥυτῶν*, Gal. 3. 13. Christ hath Redeemed us from the Curse of the Law, *emercatus*, as Merchants who give a valuable consideration for the Commodities they buy; so Christ, *emendo, exemit*, has redeemed us by buying us off: The same word you have, Gal. 4. 5. God sent forth his Son to redeem them that were under the Law, by laying down a sufficient price. Hence Christ is said to give his life a ransom for many, Mat. 20. 28. He gave himself a ransom for all, 1 Tim. 2. 6. The words used in those places are, *λύω*, *ἀντὶ λύω*, from *λύω*, *λύω*, to loose one from his hands, as Paul was, Acts 22. 30. *ἡμῶν ἀπὸ τῶν χειρῶν τοῦ κυρίου*, he loosed him from his hands. It signifies also to loose from sin, by the Free Pardon of it; *ῥίαν λύω*; Whatsoever thou shalt loose on earth, shall be loosed in Heaven, Mat. 16. 19. The same word is applied to Christ, 1 Pet. 1. 18, 19. *ἡμῶν ἀπὸ τῶν χειρῶν τοῦ κυρίου*: Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ; or with the honourable, invaluable Blood of Christ; *τιμὴν ἀντιλήμην*.

As

As Servants under the Law were redeemed by Price or Compensation, *Lev. 25. 48.* so are we under the Gospel; we are *servi* *empriti*, bought Servants.

By all this it appears, That our Redemption by Christ is not a bare simple deliverance and freedom from Misery, by a mere use of Power only, but a real Price was paid. It pleased God to redeem man in a way of Justice, as most agreeable to his holy Nature, who as a Righteous God punishes sinners, *Psal. 11. 5, 6, 7. Rev. 16. 13, 16. Rom. 7. 26.* Natural Conscience is convinced of the equity of this, that a sinner is worthy of death, *Rom. 1. 32.* Justice cannot be taken off from inflicting this Punishment, but by Satisfaction given by Christ. If sin could have been forgiven without it, Christ would never have undergone such Sufferings as he did. A Believer may plead both Mercy and Justice for the Pardon of Sin: Art thou afraid Grace will not reach thee? then know, that Justice it self will discharge thee: *Who shall lay any thing to the charge of God's elect? who is he that condemneth? it is Christ that died,* *Rom. 8. 33, 34.*

C H A P. III.

**S**eribly, For whom, and to what end was this Price paid?

For all the Elect, *that not one of them might be lost*, John 6. 39. 'Twas the love of God that procured this Ransom; God so *loved the world*, &c. John 3. 16. Rom. 3. 24, 25. *We are brought nigh to God by the blood of Christ*. Eph. 2. 13. Justice being satisfied, nothing can now obstruct the free course of his mercy towards us; Christ knew he was able to rescue us out of the power of Sin and Satan, undertook this when he laid down the ransom; but the actual accomplishment of this in us, is a work of time; many for whom Christ shed his Blood, are not presently freed from Sin and Satan; they both have power over them, till Christ by his Word and Spirit hath subdued them, and set his Elect at perfect liberty; some degrees of this liberty they attain in this World, but not their full and perfect liberty till the Resurrection; then the strong man shall be quite cast out, by one stronger than himself; then will those Scriptures, (*Heb. 2. 14. Col. 2. 14, 15.*) be fulfilled in us. Our Redemption by Christ, is the greatest expression of God's love to us, that ever was, *Rom. 5. 8. Rom. 8. 32. Job. 15. 13.*

Seventh

*Seventhly*, By the law of Redemption, the Redeemed pass over Body and Soul into the possession of the Redeemer, *then he come his*, Isa. 43. 1. *vide*. His peculiar people, the lot of his Inheritance, *Deut* 4. 20. *Deut* 32. 9. God calls them so, from their Redemption out of *Egypt*; which was a Type of our Redemption by Christ; therefore Believers are called in the New Testament, *his* *peculiar* people, or a purchased people, *1 Pet.* 2. 9. To buy, is to acquire, or procure unto ones self a special right in any thing so bought; thus the Church is purchased by the Blood of Christ *in* *redemption*, *Act.* 20. 28. Possession follows Purchase, the Purchased Possession, *Eph.* 1. 14. *Redemption* is to do something about us; God does clasp us round as it were, and incircle us; he draws us to himself; separating us from the rest of Mankind; *These are mine*, says Christ; I am the sole Proprietor; I have purchased an everlasting right in them, and dominion over them; they are my own, I am their Lord and King, they are at my disposal, *1 Cor.* 7. 23. *I am their father and redeemer*, *Isa.* 63. 16. *A dwelling-house in a walled city, if it were not redeemed within a whole year after 'twas sold, it was established for ever to him that bought it*, *Levit.* 25. 30. But the Saints are Christ's own for ever; as soon as he has bought

bought them, he will never sell them, never part with them.

What right did God recover in and to us, by Redeeming us?

1. God has an original right to, and dominion over all Creatures, by the Law of Creation: *Hadst not the Potter power over the clay, of the same lump, to make what vessels he pleases unto honour or dishonour?* Rom. 9. 21.

2. God as a Creator and Judge, hath a right to man fallen, to dispose of him according to justice, to execute his vengeance upon him, *To make his power known upon vessels of wrath fitted to destruction,* Rom. 9. 22. But

3. God's Justice would not permit, that man should be received into favour, and freed from that misery he had brought upon himself, till a sufficient Price was paid for his ransom; nothing but the Blood of Christ could quench that flaming Sword of God's just Anger, that kept man, when cast out of Paradise, from the Tree of Life. So that the right that God recovered, was for the good of man; a right to shew Mercy to the worst of Penitent sinners, without any reflection upon his Justice, *That he might be just, and the justifier of him that believeth in Jesus,* Rom. 3. 26. That a Holy

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God



God should justify a sinful man, is the greatest Mystery that ever the World heard of; but God, who works wonders, hath in his infinite Wisdom, *John 28. 23.* glorified his Justice and Mercy both in our Salvation by Christ. God had a special right by Election in all his chosen Ones; but foreseeing the fall of his Elect, he provides for their Redemption in case of Transgression. Election was unto Eternal Life; but an intervening between Election and Salvation, threatens Eternal Death, puts such a rub in the way, which must be removed, or else the Elect themselves could not be saved; therefore that Election might stand, and obtain us, and, *Rom. 11. 7.* God provides for our Redemption, laies help upon one that is Mighty; *he were chosen in him, whom we have redemption.* *Eph. 1. 4. 7.* God had an Eye to Christ in our Election, that makes it sure: What wonderful difficulties does Election meet with! enough, if it were possible, to hinder the Salvation even of the Elect, *Mat. 24. 24.* But Christ has secured them, *John 10. 28.* *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.* The end of our Redemption, was, not to rescue us quite out of the hand of God, to take us out of his power, for that cannot be; but to let us into his Love, to recon-

call us to him, to bring us to himself, and  
sanctification, which is the way to life.  
That which moved God to Redeem us,  
was his Love and Pity. *John 3. 16.*

CHAPTER IV.

Seventhly, *How by the Love of Redemption,*  
*the Redeemer of our Body and Soul, is*  
*the Father of the Redeemed.*

**L**ASTLY, The relation that Christ hath  
to, and the counsel and protection that  
he hath to all Believers in their Redemption,  
obliges them in Reason, Justice, Equity  
and Conscience, to Depend and Devote  
themselves, all that they are, and have, to  
his Service, to Glorify God in their Body  
and Spirit, which are Gods.

All the Persons of the Trinity have a  
special Interest in the Persons of all true  
Believers.

1. God the Father. Their Body and  
Spirit are God's, says the Text,  
they are Redeemed unto God, *Acts*

2. God the Son, as they are Members of  
Christ, *1 Cor. 6. 15.*

T 2

3. God

God the Holy Ghost, as they are the  
 Temples of the Holy Ghost: 1 Cor.  
 6:19. & 2 Cor. 6:16. Eph. 2:22. & 1  
 The Spiritual House of God.  
 1 Pet. 2:5. If any man defile the temple  
 of God, him shall God destroy: 1 Cor.  
 3:17. for the temple of God is holy,  
 which temple ye are, & dwelleth in you, &  
 ye are the temple of the living God: as  
 Redemption, fixing such a right and pro-  
 priety in the Redeemer, over the Redeem-  
 ed, must necessarily imply obedience and  
 subjection on our part; Ye are not your own.  
 How shall we live any longer in sin? Rom.  
 6:2. Being made free from sin, we should be  
 even servants of righteousness: 1 Cor. 6:18. Bel-  
 lievers are not sinners, to live as they list.  
 Rom. 14:7, 8. 9. 1 Pet. 4:2. For we live  
 by Christ, Phil. 1:21. My business is not  
 to serve him, nor to comply with the lusts of  
 men: 1 Cor. 7:23. To glorify God in our body? &  
 When in all our outward actions, we go-  
 vern our selves by the law of Christ, fol-  
 lowing the rule of his word, and the gui-  
 dance of his Spirit: The Body is for the  
 Lord, who is our Head to govern our bo-  
 dies in all their motions; Christ is the Savi-  
 our of the body, and will raise it up to  
 eternal life, Rom. 8:15. and make it con-  
 formable to his glorious body: Our Bodies  
 are

are the Members of Christ's Church; they ought to be subject themselves to the command of the Soul under Christ, modifying the acts of the Body through the Spirit, Rom. 8. 13. The whole man is the temple of the Lord, 1 Cor. 3. 16. Our Bodies are as it were the Porch of this temple, therefore we should not touch any unclean thing, 1 Cor. 6. 16, 17. lest we grieve the Spirit of God who dwells in us. The Sanctification and Holiness of the Body is opposed to any outward pollution of it; by which we do defile and dishonour the Body, 1 Thess. 4. 3, 4, 5. If Christ has such an undoubted right to your Bodies as they are his members, and temples of the Holy Ghost; then be sure you keep them holy and undefiled. I need not exhort you to flee Fornication, you are all convinced of the evil of that; but the outward Attire, I will not say of whom, (Ezek. 7. 30.) lest I put some to the blush, does not become serious Worshipers of the true God; a more grave, sober, modest Apparel, would convincingly testify to others, the due respect and reverence you have for the holy Spirit dwelling in you; your Bodies are the temples of the Holy Ghost; do not then profane these temples by unclean riotous drabbles, the same emblems of a vain mind; such plumes and wench-cocks as some wear upon their heads,

become not the Pillars of these Temples, the Holy Ghost. Therefore if there be any fellowship of the Spirit, clothe your selves as women professing Godliness, and that I may apply this to both Sexes. **Cor. 11. 14.** I must tell you, it argues a very Ecceminate age, so far so many men's heads thatched with Witches hair; what may be brought by some, as an argument in point of health for the cutting of their own Hair, will never justify what is put on by most in the room of it.

When you have trickt up your selves, according to the Mode and Fashion of the world, before you go forth to be seen of others, put this question to your selves, Is this to Glorifie God in my body? or will it not rather open the mouths of many to blaspheme that profession of Godliness that I have taken up? Answer it to your Consciences if you can. He that does not keep his body in a due subjection to the Spirit of Grace, will never keep his heart long in a right frame.

What to Glorifie God in our Spirit? To serve God only with our bodies, is Hypocrisy, it must be with Body and Spirit, else our service is not reasonable service. **Rom. 12. 1.** If our minds are not pure in the sight of God, and our outward profession answerable therunto in the sight of men

men; and I see forth this in the Scriptures.  
 Rom. 1. 9. God is my witness; I have I have  
 with my heart in the gospel of the Son, and  
 with a pure conscience. I will not have  
 offence towards God. And I will be faithful  
 to you, and you shall be faithful. 2 Cor. 1. 12. I have  
 with our minds as for the life of God.  
 Rom. 7. 125. God is a Spirit, and will be  
 worshipped in spirit and truth: You have  
 reason to ensure your selves to this Spiritual  
 worship; because ere long you will be all  
 Spirit, when you have laid down these  
 earthly tabernacles. I mean, it is the will  
 of God, that the Souls of men should after  
 death, live a while out of the body in a se-  
 parate state, till the Resurrection, conver-  
 sing with an innumerable company of  
 Angels and Spirits of just men made per-  
 fect. Though Believers now are Spiritu-  
 ally joined to the general Assembly of the  
 First-born, and in the apprehensions of  
 their Faith do rejoyce in that relation they  
 stand in to the Church triumphant; yet  
 after death they will have actual commun-  
 ion with those blessed Spirits above, though  
 we cannot so clearly apprehend what this  
 happy Paradisaical state is after death; yet  
 those who are Spiritually minded, conceive  
 so much of it by Faith, as makes them long  
 to be dissolved and to be with Christ: they  
 grow weary of all earthly converies, wait-

ing till their change comes, when they enter into rest from all their labours, and from that hard trial of Soul, which they cannot be freed from till their warfare be fully accomplished; then they put off their Armour as more than Conquerors, and sit down in an everlasting Peace, with palms in their hands, and crowns upon their heads, triumphing in the Grace of Christ to all Eternity.

Could we look through the dark Entry of the Grave into Eternity, lifting up our heads within the Vail, we should see a Glorious Light that would dazzle our eyes; we should have a stronger taste of the powers of the world to come. The wiser sort of Heathens were not without some thoughts of a future happy estate; they did *praesentire in posterum*; They had some bodings in their minds, of some great good or evil that should befall them after death. What a shame is it for Christians to be so little affected with the future eternal state of their Immortal Souls?

Believers, while they are in this world, are joyned to the Lord in one Spirit; *i. e.* in one spiritual body, or in the same spiritual nature with Christ, *Heb. 2. 11.* We live the life of Christ; the Head and the Members being acted by the same Spirit. Christians have not every one a diverse Spirit, as every



every man hath a divers Soul; numerically distinct from the Soul of another man; but as all Members of the Body have the same Soul, though each of them divers operations, *Rom. 12. 4*, so we have all of us one and the same Spirit, though the operations of it be divers; *1 Cor. 12. 4, 13*. Therefore if there be any fellowship of the Spirit, let us glorify God in our bodies, and in our spirits, which are God's.

**CHRIST**

NEW YORK

1870

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the Mountain & the Mountain

CHRIST  
The ONLY  
MEDIATOR  
OF THE  
NEW COVENANT.

HEB. XII. 14.

*And so Jesus the Mediator of the New Covenant.*

**B**Efore I speak to the Words of the Text, I shall premise Two Things.

1. Compare the Covenant of Grace with the Covenant of Works, showing in what they agree, and in what they differ.
2. Compare the New Covenant with the Mount Sinai Covenant.

CHAP.

be expected and the Law we are called  
to repent of: The Law neither gave

## CHAP. I.

Grace to repent, neither did it admit of any  
Repentance: You see how little counte-  
nance the Law gives to Grace, rightly un-  
derstood.

**FIRST**, I shall Compare the Cove-  
nant of Works, with the Covenant  
of Grace, in sundry particulars.

1. The Covenant of Grace frees a Sin-  
ner from two things, which by the Cove-  
nant of Works are in force against him.

1. From the Curse.

2. From perfect Obedience as a Condi-  
tion of life to be performed by man  
himself. My meaning is, That the  
Covenant of Grace does not take a-  
way the Condition of perfect obedi-  
ence, but only the Performance of it  
by us: It is enough that Christ hath  
performed it for us, by whole Obedi-  
ence we are made Righteous.

2. The Covenant of Grace is so far a  
friend to the Covenant of Works, as re-  
spect to the Good Works commanded by  
that Covenant, that it takes in all the mo-  
ral Duties of that Covenant; they are as  
much our Duty now under the Gospel, as  
they were under the Law; and our coming  
short in any of them, is as much our sin  
now as then; we ought as much to strive  
against it; nay, which is more than could

be

be expected under the Law, we are called to repent of us: The Law neither gave Grace to repent, neither did it admit of any Repentance: You see how little countenance the Covenant of Grace, rightly understood, gives to Licentiousness, how much it promotes Holiness, even the perfection of Holiness: For when all the Grace of that Covenant is given forth, it will issue in Perfection: then the Saints will be perfect. The reason why under the Gospel, imperfect Obedience is accepted, is not because the Imperfections of it are approved, but because they are pardoned and covered.

3. The Covenant of Works shows what man must do to be justified; The Covenant of Grace, what a justified man ought to do, how he should carry himself ever after towards God.

Holiness of life, by the Covenant of Works, went before Justification, as the procuring meritorious cause of it; but according to the Covenant of Grace, it is the consequent or effect of Justification.

4. The Covenant of Grace, in the application of it to us, begins in the pardon of sin: No Grace reaches us, till pardoning Grace begins with us; we are under a curse till then, concluded or shut up under wrath, but pardoning Mercy opens the door for all manner of Mercies to enter in, turns the whole

whole stream and benefit of Gods Grace towards us. Blessed is the man who is *gracious in forgiveness*, See Psalm 32:1. This leads the way to all other blessings.

5. In the Covenant of Grace, God declares what he will be to us, and do for us, and also what he will enable us to be to him, and to do for his Glory; his free Grace undertakes both Parts of the Covenant.

6. The Covenant of Grace, presupposes full satisfaction made by Christ for all our sins against the Covenant of Works, else God would not be just in justifying a Believer. Rom. 3: 25, 26.

*Commend*

7. The Covenant of Grace finds nothing in man to oblige him to God, but what it brings along with it. To suppose any preparatory qualifications, conditions, causes or motives, to make way for us into the favour of God, does quite overthrow the nature of free Grace, and take off greatly from the glory of it.

8. None can have an interest in the Covenant of Grace, or be said in a Gospel sense, to be in Covenant, in whom the essential parts of the Covenant are not already in some measure fulfilled, viz. To have the Law written in their heart, to have a right Spirit put into us, to own God for our God, to delight in his Law in the inward man; these are so far from being

con-

conditions of the Covenant, giving us an interest in it, that they are rather the Covenant it self fulfilled in us, which is an undeniable proof of our being in Covenant.

9. The New Covenant does not so much imply an outward Law or Rule of government set before us, as an inward Law, or rather, a spirit and principle of Love and Obedience, inclining us to a willing performance of all those Duties that either Law or Gospel call for. The Covenant of Grace brings forth a new creature created in Christ Jesus unto good works, that he should walk in them; you put a force upon the new creature, if you turn him out of his walk.

By the Covenant of Grace, our Justification hangs not upon doing, but upon believing.

That which much perplexes the point of Justification, is, the separating of Faith and Justification too far asunder, which hath many ill consequences in it.

1. If you suppose Faith as a quality pre-existing in the Soul before Justification, and standing a while alone by it self, in order to our Justification, this lets in previous qualifications in us as necessary to Justification: And if Faith, as a quality in us, have any causal influence into our justifi-

ficati-



fication; so must Repentance and all good Works, which are linked to it. This leads us into a justification by Works of our own doing, and by qualities inherent in our selves, which is downright Popery.

2. If we place our personal Justification before Faith; this runs us up to an actual Justification of our persons from eternity, which is of as ill consequence as the former.

Therefore the safest way is to put them both together. *What God hath joined, let no man put asunder.* He that believes, is justified; and he that is justified, Believes; there can be no justification without Faith, nor no true Faith without justification. God's act in justifying, doth symphonize and correspond to our act in Believing; There cannot be actual giving, without actual receiving; one is naturally necessary to the other. I know Faith and Justification are different notions, and may in our way of speaking and expression, be put one before the other; but the things themselves are always together; God justifies us, by working Faith in us.

The Covenant of Grace requires nothing to be done by us, as an antecedent moral condition, or procuring cause of our Justification; it supposes Faith in all who actually partake of the Grace of this Covenant.

Nay,

Nay, the Covenant of Grace. I mean, the outward propolition, the means of the New Covenant, is an outward means appointed by God for the working or beginning of Faith in us. Faith comes by hearing, i. e. by hearing the Doctrine of our Redemption by Christ; and this Faith so wrought by hearing the Word, disposes the Soul ever after to Repentance, and new obedience, which are the inseparable effects of Faith in all who are justified. He who doeth not shew his Faith by his Works, is no sound Believer.

Though it be commonly said by many, That Repentance is in order to justification; the sense cannot be, that Repentance is instrumentally necessary to justification, as Faith is. Do but keep up the different relation that Faith hath to justification, from all other Graces and good Works, and we shall quickly understand one another; and not confound Faith and Works together as our justification.

We may differ in our expressions, but that should make no real difference, if the same thing be meant and intended.

This account of Faith (as to this effect, for I will say none to my words) does answer all the ends of true Religion, it exalts Christ, ascribes our free justification and Pardon to him, and his Righteousness only;

only; it secures our own Souls; it suppresses and discountenances all Vice, all contentious loose living; it establishes the Law as a Rule of life; it promotes all practical Holiness by the most forcible motives that can be

10 We can never keep up Religion in the power of it, if we do not keep up the plain notion of it, in the sense that is commonly received by all sober sincere Christians. Arguing *pro* and *con* may have their use among the Learned; but still let us be sure to sail by the Pole-Star, so keep that in our Eye, as a fixed point that governs all our motions. My meaning is this, let us ultimately resolve Religion in the main fundamentals of it, into such naked simple truths, as may fall under the capacity of all plain meaning Christians; that they may know what we Believe, and what we Profess: That we all aim at the same thing in our Preaching; and that the same Spirit may still appear in all the diversity of gifts that is among us.

11 The reason why the Apostle Gal. 3. 17. calls the Mount-Sinai Covenant a Law, is because the Mount-Sinai Covenant is a mixed Covenant, made up partly of the Law, and partly of the Gospel; and the Apostle in that place, opposes the Legalities of the Sinai-Covenant, to the promise made to

Abraham:

**Abraham**: There was no reason why he should oppose the Gospel part of the Sinai-Covenant, to the Covenant with **Abraham**, for they were both the same; they were coincident, there was no opposition between them; therefore he calls the Mount-Sinai-Covenant a Law, in opposition to the Covenant of pure Grace made with **Abraham**.

The Covenant of Works made with **Adam**, as to any benefit from it, ceased at the entrance of sin, which laid all mankind under a curse: This curse cannot be taken away but by a New Covenant; you see how sin disordered the whole world, put all things out of frame. God's Government of the world, as to the outward administration of it, must be altered, or else the whole world must be destroyed; there must be a new Constitution, a new Covenant: What havoc did sin make in one day! that put God upon a second Creation, making all things new, casting all into a new mould, to prevent the utter destruction of all mankind; that otherwise must have ensued.

This Covenant of Grace may be considered Four ways.

1. In the promise of the seed of the Woman made to **Adam**, at least in the

bearing; couched in the threatening denounced against the Serpent, *Gen.*

3. 15.

2. In the Promise made to *Abraham*,

*Gen.* 17. 7.

3. In the Mount-Sinai-Covenant with all *Israel*, *Exod.* 19. 8. this Covenant had the nature of a Testament, therefore confirmed by Death; hence beasts slain in Sacrifice, *Heb.* 9. 16, 18.

14. In the New Covenant with *Jews* and *Gentiles* now under the Gospel.

## CHAPTER II.

See Mr.  
Pett's on  
this Sub-  
ject.

**S** *Secondly*. The comparison of the New Covenant made with *Jews* and *Gentiles*, now under the Gospel; with the Mount-Sinai-Covenant made with the *Jews* only under the Law.

When *Abraham's* Posterity grew numerous, even into a Nation, then commenced the Mount-Sinai-Covenant, containing the moral, judicial, and ceremonial Laws, given not with an intent to disannul the Promise made Four hundred and thirty Years before, *Gal.* 3. 17. which it must have done, had the Law been then given to bring

bring *Israel* under a Covenant of Works. The Church of *Israel* continued under this *Sinai-Covenant*, till this better, this second, this New Covenant was introduced, *Heb.* 8. 6, 7, 8.

This Mount *Sinai-Covenant*, is in Scripture called, the First, or the Old Covenant, in comparison of the New, established by Christ in the Gospel.

In this *Sinai-Covenant*, there was a revival, or a repetition of the Law of Works, and a Typical pointing to the time of the promise, when Christ himself should appear; hence the Law is said to be our Schoolmaster to bring us to Christ.

The *Sinai-Covenant* had all the institutions of Worship annexed to it, *Heb.* 9. 1, 2, 3. but this whole System of *Levitical* Worship in all its Rites and Ceremonies, was to be disannull'd, that a more Spiritual and Evangelical Church-state might be established by a standing irrevocable Law, *Sanctum est*, *Heb.* 8. 6.

The *Sinai-Covenant* was suited to the times of the Old-Testament; 'twas that dispensation which God thought fit to place the Church under at that season, till the fulness of times should come, for a clearer discovery of God's free Grace in Christ; who was born under the *Sinai-Covenant*,

made under the Law, to redeem us from the curse of it. Gal 3. 13. Gal 4. 4, 5.

In The Covenant of Works put a double bar to mans Salvation since the Fall.

1. The Curse lay upon man for sin, which must be removed, or death was unavoidable.

2. Perfect Righteousness was to be performed, without which life was not attainable by that Covenant; neither of these done then under the *Sin* Covenant.

Therefore Christ by virtue of the New Covenant sanction, authorising him as Mediator to undertake both, he dies to free us from the Curse of the Law, and by his active Righteousness, or Obedience, made us Righteous, as Rom. 5. 18, 19. It is as plain as words can express it, that it is not by our own Evangelical obedience, by works of Righteousness that we do, but by the

Obedience of that one Man Christ, that we are made Righteous unto Justification of life. So that Gospel Grace, in the right notion of it, doth not consist in abating the rigour of the Law; or that for Christ's sake, our sincere imperfect obedience shall be accepted unto Justification, instead of that which is perfect; But it lies here, *viz.* in exempting us from a personal performance of perfect Righteousness required by Law unto our Justification, and admitting Christ to answer the Law for us.



us in our stead, who accordingly fulfilled all Righteousness for us, is become the end of the Law for Righteousness, to every one that believes, *Rom. 10. 4*. This is that Righteousness without works imputed to us, *Rom. 4. 6*. or the righteousness of God by Faith, *Phil. 3. 9*. *Rom. 1. 17*. the Obedience or righteousness of that one man Christ (as before) opposed to our own Righteousness, *Phil. 3. 9*. *Rom. 10. 3*.

Let us not carry it, as if there were no way to Preach up Holiness and Sanctification, but by Preaching down Justification by Faith alone in Christ Jesus: Were some persons as zealous for the Doctrine of Free-grace, as they who assert it, are for good Works and strict Holiness of life, there would not be that offence given by setting up a new way of Justification by our own Evangelical Obedience: All who oppose this new scheme, are presently branded with *Antinomianism*; a beadrill of abominable errors are reckoned up, and obliquely charged upon them. But the strength of this way of Arguing I understand not.

Thus Christ as Mediator of the New Testament, satisfied for the Transgressions of the Old Covenant, *That they which are called, might receive the promise of eternal inheritance*, *Heb. 9. 15, 16*. *Deut. 9. 24*. He

brought in everlasting Righteousness, and by one offering: hath perfected for ever them that are Sanctified, *Heb. 10. 14.* So Redeeming us from the Law, the *Sin* Law, for of that the Apostle there speaks, *Gal. 3. 10, 17.* Let us have a care of living in the Spirit of the Old Covenant, going about to establish our own Righteousness: Since by virtue of the New Covenant, God hath accepted Christ in our stead to be our second *Adam*, every way to answer the demands of the Law, or Covenant of Works, which was revived at Mount *Sinai*, and added because of Transgression, that Christ by coming under the Law might make satisfaction for that Transgression.

There was a necessity of a New Covenant, that the fulfilling of the Old by Jesus Christ might be imputed to us; there must be a Law for that, before it could be, that the benefit of Christ's Sufferings and active Obedience might redound unto us. The New Covenant (as comprehending that of Redemption) obliged Christ to satisfy for our breach of the Old: But though Believers are Redeemed from the curse of the Law, yet they are still under the Law to Christ their Mediator, who satisfied for their breaking of it. *1 Cor. 9. 21.* they are indeed dead to the

*Imputed to Christ, Rom. 8. 3. 4. 5.* Not under the condemning power of the Law because Christ bore the curse of it on his own Body; yet still obedience to the Law is strictly required of all Believers, though not in order to their Justification, but for other ends; all doing for life is now over, that is, no *Antinomian* Doctrine. Gospel motives to Holiness from the Love of God in Christ Jesus, are far more forcible than those drawn from the terror of the Law. The New Covenant is a mild gentle Covenant, full of Grace; therefore called the Covenant of Grace; consisting not of precepts and threatnings, but of absolute Promises. *I will, and they shall, Heb. 8. 10, 11, 12.*

The Covenant of Grace, is one and the same for substance all along ever since the fall; there have been several discoveries of it,

1. In the promise to *Adam* in more general terms,

2. In that to *Abraham*, limiting the seed to his family,

And when the Posterity of *Abraham* multiplied into a Nation, the Covenant was put into a National form, and was made

made with *Israel*, as with a people, and only with the people of *Israel*.

But when Christ came, the last edition of the Covenant was more comprehensive both of *Jew* and *Gentile*, reckoning all Believers to be the spiritual Seed of *Abraham*, and was more expressive of spiritual Blessings than before. This is called a New Covenant, another Covenant, because it was so different from the outward form, and Systems of the *Sinai* Covenant; and of this New and better Covenant, Christ is the Mediator. We are come unto *Mount-Sion*, to Jesus the Mediator of the new Covenant.

The Apostle persuades to more exact holiness of life.

1. From the greatness of Gospel Grace
2. From the sweet alluring nature of it; it must needs draw our hearts towards it, make us fall in love with it, thankfully receiving it with Reverence and Fear, lest we should not walk worthy of it unto all well-pleasing: Grace pleases a Believer so well, that he cannot but study to please God in all things ever after; the Law of Grace constrains him.

*Obs.* The clearer Gospel-Light we live under, the more holy we should be in our lives and conversations; not continuing in sin, because Grace abounds. Since we are delivered from the terror and bondage of the

the Law, let us not desire to be under it; *Gal. 4. 21.* We are not under the Law, but under Grace; or which is all one, are not come unto Mount *Sinai*, but unto Mount *Sion*; God was very terrible upon Mount *Sinai*, but very amiable and gentle upon Mount *Sion*; sitting upon a Throne of Grace, ready to shew Mercy to all who come unto him, *Heb. 7. 25.* he will in no wise cast off any. So that Believers now are in a far better case than they were under the Old Testament; they enjoy now far greater Privileges, and among the rest, we have a more powerful Mediator than *Moses* was, even *Jesus the Mediator of the New Covenant.*

### CHAP. III.

*Jesus the Mediator of the New Covenant.*

**I**N opening these Words, I shall speak to these following Heads; *viz.*

1. What a Mediator is.
2. The difference between *Moses* and *Christ*.
3. The necessity of a Mediator between God and fallen man.
4. How *Christ* was fitted and qualified for the Office of a Mediator.
5. What

5. What are those special Mediatory Acts that Christ puts forth.

6. Answer some Popish Objections, and open some Scriptures very much perverted by them.

7. Shew what use we should make of Christ our Mediator.

*First*, What a Mediator is: *viz.* One who interposes himself as a middle person between two or more who are at variance, that he may reconcile them, and joyn them together in a New Covenant.

A Mediator is one coming between two parties at variance, to take up the quarrel, and reconcile them.

*Medium refertur ad duo extrema*, the middle refers to two extremes; so a Mediator is not of one, *Gal. 3. 20.* There must be two at variance; God is one, there must be some other at variance with God, else no need of a Mediator, whilst God and man were one, *i. e.* united in love and affection; for then they are said to be one, *Job. 17. 21.*

*1 Cor. 6. 17.* of the same nature, *2 Per. 1. 4.* But there being a difference between God and man, Christ is not the Mediator of one, *i. e.* of God only, but of God and man, God and sinful man; for God and a just man are not at variance. The first Covenant in Innocency was made between persons

sons perfectly united and agreed; the second Covenant between persons mortally offended: therefore this needed a Mediator, *Esse mediator in medio.* So here, 2 Cor.

5. 18, 19. A Mediator stands in the middle to unite both extremes. So Christ is the Prince of Peace, *Isa.* 9. 6. The Parties disagreeing are God and Man; the cause of the difference is sin, *1/a.* 59. 2. which cannot be expiated but by the blood of Christ; and because God would not contend for ever, *Isa.* 57. 16. he sent his Son to dye for our sins, and so to make Peace, *Rom.* 5. 10. A Mediator is one who takes hold of both disagreeing Parties, one with his right, the other with his left hand, so bringing them together in Love, as *Job* 9. 33. *Isa.* 41. 10. God and Man agreeing in one Mediator, do make together, *Amos* 3. 3.

The Person of the Mediator, as Mediator, is inferior to the Father, by a voluntary exinanition of himself in the form of a servant; but he is above us, 1. As God, by his Divine Nature. 2. As Man, by the Purity of his Humane Nature. 3. By virtue of his Office, and high Prerogatives belonging to it. Mediator and Saviour are all one; for Mediation is in order to Salvation, one the means, the other the end; *He is our Saviour, because he is our Mediator,* *Heb.* 7. 25.

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The knowledge of a Mediator is not from the Creatures, but from the Scriptures: 'tis a point of revealed Religion, to know who is our Mediator, even the Son of God.

*Secondly,* The difference between *Moses* and *Christ*, as to their Mediation.

1. *Christ* as Mediator of the new Covenant, effectually wins and draws to it, all those to whom the benefit of this Covenant belongs; he undertakes for the full accomplishment of the Covenant on both sides. So did not *Moses*, *He was mediator of the old covenant*, Gal. 3. 19. Exod. 20. 19. Deut. 5. 4, 5.

2. The Mediator of the New Testament must die, because he is the Testator, as well as Mediator. *Heb.* 9. 15, 16, 17. *vide*. The Priests under the Law did offer Sacrifice, but did not offer up themselves as *Christ* did. *Moses* was only a Ministerial Mediator; he was not the Author of the Covenant, but only a Witness to the delivery and publication of it in God's Name by his Hand. But *Christ* himself is the Author of the New Covenant, and he stands engaged to make good the terms of it, to take up the difference between God and us, *Eph.* 2. 14. *He is our peace*. Man's reconciliation with God was drawn into a Covenant,

nant, therefore Christ is called the Mediator of the New Covenant: he is both our Mediator and our Ransom; he that is our ransom *Altogether* is also our *Redemption*, *1 John 2. 1, 2.*

3. The Priest and Sacrifices of old were types of Christ, the great Mediator of the New Testament; the only high Priest, who is both Priest and Sacrifice.

4. Under the Law, many Sacrifices, and they often repeated. *Heb. 10. 11.* But in the Gospel but one Sacrifice, and but once offered. *Heb. 9. 18. Heb. 10. 12, 14, 15.*

5. Christ does not only intercede with the Father for us, *John 16. 23.* but promises to do it himself, *John 14. 14.* He does not only intercede for us as an Advocate, but himself hears our Prayers, and grants our Petitions, so could not *Moses*; he is an extraordinary Mediator, not only procuring remission from the Party offended, but actually remitting the offence himself.

6. The new Covenant comprehends both Jew and Gentile, *Eph. 2. 14, 15. Eph. 1. 10.* So did not the old.

7. There was only Typical forgiveness in the old Covenant, as pertaining to the conscience, *Heb. 9. 9, 10, 13, 14. Heb. 10. 1, 2, 3.* But real forgiveness in the new, *Heb. 10. 16, 17.* A real purging the Conscience, *Heb. 9. 14.*

8. *Moses*

8. *Moses* was not Surety of the new Covenant unto God on the part of the people, but only an Internunciatus, or middle agent between them, declaring the mind of God unto the people.

9. The *Sinai* Covenant had relation to the Covenant of Grace, and therefore the Ceremonial Law was annexed to it. Circumcision was a Seal, not of the Covenant of works, as the *Jews* misconceived, but of the second Covenant of Righteousness by Faith, Rom. 4. 11. *Confirmed before of God in Christ*, Gal. 3. 17. The Law was given 430 Years after the promise made to *Abraham*, threatening the sinner, not with an intent that the Curse should be executed, or the hand-writing against us fulfilled, but rather blotted out, Col. 2. 14. *Is the Law then against the promises?* Gal. 3. 21. Is certain the Law as threatening, is against the Promises, against us, and contrary to us, as Col. 2. 14. But not so against the Promises, as to vacate and abolish them, but is rather subservient to them, stirring up the sinner to fly to the Promise for a Pardon. When the people, just after the giving of the Law, had grievously sinned in making the Calf, and God threatened to consume them, *Exod.* 32. 9, 10. *Moses* does not plead the *Mount Sinai* Covenant, but the Covenant made with *Abraham*, *vers.* 13. *So Deut.* 9. 27. *2 Kings* 13. 23. The

The condition of the *Sinai*-Covenant being performed by Christ, the New Covenant becomes absolute to us; nothing more can be demanded of us in a way of satisfaction for sin, *Heb. 10. 14.* Christ as our Advocate pleads this, and that we ought to be discharged from the Curse of the Law. All doing for life is over in the New Covenant, our Surety has done that, and therefore is become the Mediator of a better Covenant, *Heb. 8. 6.* Having made way for our receiving the Promise, *Heb. 9. 15.* This full satisfaction is the main thing we are to believe in order to our Salvation; this is the sense of every act of Justifying-Faith, to which Salvation is annexed; we must mean this in believing, or we mean nothing, neither do we understand those Scriptures, *Mark. 6. 16. Job. 3. 16, 36.* The Obedience of Christ comes instead of our doing for life, he is *the Lord our righteousness*, *Jer. 23. 6.* Christ being made of God our Righteousness for Justification, it is the will of God that he should by his Spirit sanctifie us, and make us inherently holy: Our Mediator does not only take away the guilt of sin, which legal Sacrifices could not do, they only purified the Flesh, *Heb. 9. 13.* but not the Conscience; the Blood of Christ only does this, *v. 14.* So the Spirit of Christ by Faith purifies the

Heart, sanctifies the whole person; 1 Thes. 5. 23. since we are come to the Mediator of the New Covenant, let us see we don't abuse the free Grace of God, Heb. 12. 25. In the New Covenant great Grace is revealed to Believers, and great wrath against all Unbelievers, Mat. 3. 7, 10, 12. Isa. 61. 2. vide.

3. The necessity of a Mediator between God and Fallen man; If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? 1 Sam. 2. 25.

This necessity appears

1. From God's just anger against us.  
2. From our inability to appease his wrath; I put them both together.

Adam was the Son of God by Creation, Luk. 1. ult. but soon alienated himself and all his Posterity from God his Father and Creator; neither could we ever become the Children of God again, but by Christ, John 1. 12. Heb. 2. 10, &c.

Angels, though they need no Redeemer, yet they need a Mediator; a Head, in and through whom they have access to God, and communion with him; much more does fallen man need a Mediator, by whom he may come unto the Father, Joh. 14. 6. 'Tis impossible to see God any otherwise than through Christ, John 1. 18. if any man sin,

as every man does, let him not despair, for we have an Advocate with the Father, 1 Joh. 2. 1, 2. in whom God is well pleased, Mat. 3. 17. We cannot have immediate access to God himself, but through a Mediator we may.

3. By those terrors of Conscience which we are under, when our hearts smite us for any sin, accusing us, Rom. 2. 15. telling us that God knows all this evil and much more by us; 1 Joh. 3. 20. *Then whether shall I go from thy spirit & whether shall I flee from thy presence,* Psalm 139. 7. How terrible is God out of Christ to a convinced sinner.

4. The dreadful Punishments that are inflicted upon sinners, upon the fallen Angels, upon the old world; many particular instances in former and latter times, do render it a very fearful thing to fall into the hands of the living God, Heb. 10. 31. When a guilty sinner has none to speak for him, what trembling must needs seize upon him, lest God *tear him in pieces, and there be none to deliver him?* Psalm 50. 22.

5. By the Sacrifices of the Old Testament, and also of the Heathens, which were designed to pacify God; some means was to be used; all the Sacrifices of old appointed by God himself, could never expiate sin, nor pacify God, but as they point-

ed to the great Sacrifice in the New Testament. Christ is the great Reconciler, *Col. 1. 20.* We come to Jesus the Mediator of the New Covenant, to be freed from the curse of the Old, and invested in the privileges of the New.

The Covenant of Works made at the Creation with Adam in Innocency, being broken, and the legal Administration of the Mount-Sinai-Covenant being faulty and unprofitable, *Heb. 8. 7, 13.* Our Fathers not continuing in it, God regarded them not, *Heb. 8. 9.* And being thus alienated and enemies in their minds, by wicked Works; God thus provoked, gave up man a child of wrath, to be a slave to sin, Satan, and Death, *Rom. 1. 28. Heb. 2. 14, 15.* Yet God so loved the world, *John. 3. 16.* Whilst we were yet without strength, *Rom. 5. 6.* when we were sinners, *v. 8.* and enemies, *v. 10.* Then did God reconcile us to himself, by the death of his Son; entering into a New Covenant with us, by appointing Christ to be the Mediator, *1 Tim. 2. 5.* and Surety of a better Covenant, *Heb. 7. 22. Heb. 8. 6.* fore-reconciling us to himself, *2 Cor. 5. 18.* God the Father provided this Mediator, *John 3. 16. Rom. 3. 25. Isa. 49. 1. 1 Cor. 1. 30.* You may see the greatness of the sin, and of the Punishment too, in the greatness of the Mediator; God him-



self in the person of his Son, became our Mediator and Redeemer.

6. The Law was ordained in the hand of a Mediator, to shew, that 'tis not in the power of any man since the Fall to satisfy the Law, Gal. 3. 19. By the hand of a Mediator we must understand, not only *Moses*, but the virtue and power of the great Mediator Christ, of whom *Moses* was a Type.

Thus you see the necessity of a Mediator. Fallen man himself could not deal with God because of sin; Angels could not, being not of Humane nature; and since there is but one God, then either the Majesty of Heaven must descend down to us immediately, which could not be; or else this one God must become our Mediator, our Immanuel; his Godhead, and our humane Nature being joyned together in the Divine Person of the Son.

The low estate of man, made of the dust of the Earth, laying aside all consideration of sin, made it impossible for man to be brought so near to God as Christ has brought him: 'Tis something difficult to apprehend how *Adam* in Innocency held Communion with God, how he could pray without a Mediator. But after he fell, for those few hours, before the Promise of Christ came to him; no doubt he was full

of horror: The Text says, he was afraid, and hid himself from the presence of the Lord, *Gen. 3. 8, 9, 10.* But Christ interposes, took our nature upon him, to convey his to us, to make that ours by Grace, which was his by Nature, so uniting us to God again.

#### C H A P. IV.

*How Christ was fitted and qualified for the Office of a Mediator.*

**H**E had the Nature of both parties in him as our *Immanuel*, *Isa. 7. 14.* He had a right in both, as God manifest in the Flesh; he stood in the middle between both parties, and may be called the Third, *Isa. 19. 24.* because *Israel* was joined in league and amity with *Egypt* and *Affyrus*, they all had an interest in one another, all were Blessed of God, *vs. 25.* So God and man considered as united in a Third Person, who is God-man, they both have an interest in him, and he in them, *mediator*, Mediator is one who stands in the middle between Two, partaking of both the extremes: In this sense Christ is a middle Person, *mediator*, not only by Office, but by Nature, as God-man,

man, Divinity and Humanity being substantially united in his Person; he must be God; that he may be able to satisfy; he must be man that he may be in a capacity to die: So that *medius* may refer to the Person, Mediator to the Office; the Office depends upon the Person; such an Office requires such a Person, who was God-man. Christ is a Mediator, according to both his Natures as God-man, as his Divine Person is Incarnate; in Christ's Mediation both natures are imployed, and do act distinctly: His Deity did what was Divine, his Humanity what was Humane; and what was done according to either Nature, is ascribed to his Person: The Person of the Mediator hath something common to both the dissenting parties, viz. The same essence of the Godhead; though not the same Personality with the Father and the Holy Ghost; and the same humane Nature with us, not numerical, but specificall. In the Incarnation of Christ, humane Nature is not individuated to a formal subsistence in this particular Man by the Divine Essence, but by the Personality of the Son; and therefore the Son is said to be Incarnate; because the Person of the Son gives humane Nature a subsistence in himself. The Person of Christ joins Two Natures not disagreeing; for the Gods

Humanity of Christ, was never contrary to his Divinity, though inferior to it. Christ thus Incarnate, lays out himself to reconcile God and man, which his Two Natures do fit him for, disposing and giving an aptitude to the Office of a Mediator; for Christ is Mediator economically and by Office; Christ's assuming humane Nature, was part of his Humiliation, and did fit him for his Mediatory Office, *Phil.* 2. 7, 8. Though as has been said, there was no enmity between God and Christ's sinless humane Nature, yet as tis in us, tis defiled and contrary to God, therefore Christ mediates for us with the Father.

Though Christ Offered up himself a Sacrifice for us in humane Nature, yet the whole Divine Person may be said to be offered up in that Nature, *Johs* 10. 17, 18. Christ speaks there as Mediator; the power that he had of laying down, and taking up his life, was the power of the Divine Person, not of his humane Nature. Some of the Schoolmen have this apt similitude, *viz.* As a man draws a Sword out of a Scabbard, holding the Sword in one hand, and the Scabbard in the other; so the Divine Person of Christ separated his Soul from the Body, as a Sword from the Scabbard, and yet kept both parts united to himself, *Tolomas.* Christ took our Flesh, in which he  
was

was mortal, and freed even our flesh from that mortality, when he raised it from the dead. *Aug. de Civ. D. 1. 9. c. 11. mortalitatem habuit transeuntem; and so raising us, ex mortuis facit immortales: Who could swallow up death, but he who was life it self?*

It makes much for the relief of fearful Consciences, that our Mediator is God-man; we should tremble at the mention of God only, but when we hear he is Man as well as God; then we come willingly to a man like our selves; God hath hid and veiled his Majesty under our flesh, that the brightness of his Glory might not overcome us. When God appeared of old to the *Patriarchs*, it was in some visible shape, which he took up for that time, and laid down again; but now he has really taken the substance and truth of humane Nature into a fixed union to the Person of his Son; never to be dissolved. *Heb. 1. 1. &c.*

*Christus Incarnatus*, was Mediator under the Old Testament, as *Exod. 23. 20, 21*. This could not be a created Angel, because he had power to forgive sin, therefore it was Christ to come; *apud Deum facta & facienda*, things actually done, and to be done hereafter; things present, and to come, are all one; *Jesus Christ the same yesterday, to day, and for ever, Heb. 13. 8. Who was verily*

*rily fore-ordained*, 1 Pet. 1. 20. Faith in Christ to come, saved our fore-fathers; Christ was an effectual Mediator then, in *esse cognito*, not in *esse reali*; this gives present efficacy to a moral Cause; hence *Abraham* had the benefit of Christ's Mediation, therefore he rejoiced, John 8. 56. The *Israelites* are said to tempt Christ, 1 Cor. 10. 9. Therefore he was with the Church then, so *verse 4.* called a rock; *David* calls Christ, *Lord*, Psal. 110. 1. Which shows that Christ had power over him, to save him, to redeem him; so that you see Christ, tho not actually Incarnate, procured Remission of sin for the Saints then, who acted Faith on Christ to come; they saw him a far off, Numb. 24. 17. Promises do signify something before they are fulfilled; the Merits of Christ's Blood being known to God, before it was actually shed, had its virtue and influence from the beginning.

According to the Divine Oeconomy, Christ mediates with the Father only; he is never in Scripture brought in, praying to the Son or the Spirit; Christ as God-man is Mediator to himself, as he is essentially God; and Christ as Mediator, is inferior to himself. As he is essentially God, so he is the Party offended; but as Mediator God-man, so he is the party that makes reconciliation. A Mediator is not of one, 1. 2. He consists of

two

two distinct Natures; Angels, and Saints are mere Creatures, and never will be more, and therefore will make but forty Mediators; the Man Christ is the highest Creature Image of God, because he is God as well as Man. The Hypothetical union of the two Natures in Christ, is the Foundation of our spiritual and mystical union to God; God and his Creature Man; meet in Christ the Mediator.

We must not understand our union to Christ so grossly, as if we were Deified; I abhor that blasphemous Pamelistical Notion of our being Christed and Godded; no, the new Creature, in its nearest union, and highest communion with God, is but a Creature, and never will be more; nothing that is infinite, eternal, and uncreated, can in its immensity enter into us, but we may enter into it; hence the Saints are said to enter into life, *Mat. 18: 8. Mar. 19: 17.* As a Barrel cast into the Sea, is in the fulness of the Sea, tho the fulness of the Sea be not in the Barrel, tis filled according to its Capacity, and can hold no more: So is the life of Christ devided to us by gradual Communications in a way of influence from Christ the Fountain of life; we live, because he lives who hath life in himself, and is a quickning Spirit in us; certainly great things are intended by, and simplified



ed in our union to Christ; I remember a late eminent Divine, now in Glory, expresses it thus: That provided we keep below the Hypostatical union of the two natures in Christ; we cannot ascend too high in our thoughts and conceptions of the mystical union between Christ and his Members; all that is below the hypostatical union, may be allowed to this; So that I would not have any interpret our union to Christ, and communion with him, into so low a sense, as not to apprehend how Believers by virtue of their union to Christ, stand in a nearer relation to God than the Angels do, whose Nature Christ took not; I say, Believers are under a more special, immediate influence of the eternal Spirit; their life is hid with Christ in God, and will be better understood by us in Heaven, than it is here on Earth; though we should be studying it more and more: I am sorry to see the most spiritual expressions of the Gospel, sealed up as it were by a common short exposition of them, that goes with most for the full sense of the Text; it contains, it may be, truth, but not all the truth; or at least does not fully express all the truth; 'tis looked upon as very unsafe to put a further and higher construction upon the words, than others has done before; though they will bear it: I think while we  
keep

keep within the Analogy of Faith, not wounding any vital part, or fundamental Principle of Religion, nor wresting the Scriptures to a forced sense, we may admit any farther light that shines through the word unto us, waiting upon God to lead us by his Spirit further and further into the knowledge of the truth, as 'tis in Jesus, that our light may shine out into the perfect day.

Christ being thus qualified for his Office, is

1. Called the Messenger or Angel of the Covenant, *Mal. 3. 1.* Because he does declare and interpret the terms of the Covenant between God and Man, as *Moses* did, *Exod. 20. 19. Deut. 5. 5, 27.* In this he was a type of Christ, *Deut. 18. 15, 18, 19.* Therefore Christ as Mediator is referred to in the Old Testament, *Isa. 7. 14. Isa. 8. 8.*

2. The Angel absolutely, *Exod. 23. 20.*

3. The Angel of his Face or Presence *Isa. 63. 9.*

4. *παρακλητος*, 1 *John 2. 1.* An advocate, The Holy Ghost, has the same name *ἄλλος παρακλητος John. 14. 16. 26.* Because as Christ makes intercession for us above, his Spirit makes intercession in us here, *Rom. 8. 26.*

God

God is in Christ reconciling the World unto himself; if ever we meet with God in peace, it must be in and through this great Mediator Jesus Christ:

5: What are those special Mediatory acts that Christ puts forth?

## C H A P: V.

### *Of Christ's Mediatory Acts.*

**W**HAT are those special Mediatory Acts that Christ puts forth?

Some proper to his Prophetical, some to his Priestly, and some to his Kingly Office.

#### *To his Prophetical Office.*

1. To know, and rightly to state the case between God and Man.
2. To propose and declare the terms of the Agreement between God and Man, contained in the New Covenant.

#### *To his Priestly Office.*

1. To make satisfaction, in order to our Redemption.
2. To make intercession for us by Arguments drawn from that satisfaction.

To

To his Kingly Office.

1. To Protect and Govern his Church, defending it against all the sworn Enemies of it.

2. To give Rules, Laws, and Ordinances to his Church, for the avoiding of all Will-Worship.

But I shall not tie my self to this Method. But speak of Christ's Mediatorial Acts.

First, *As Mediating with God for us.*

Secondly, *As Mediating with us on God's behalf.*

1. *As Mediating with God for us.* 1. By giving satisfaction to his Father's Justice. He undertook this as our Surety, *Heb. 7. 22. Heb. 10. 7.* And actually performed this Undertaking, *1 Tim. 2. 6. Mat. 20. 28. John 10. 15.* To give satisfaction, is *santum facere, quantum satis est.* Christ as a Priest offering himself up to death for us, was one of the chiefest acts of his Mediation, that he might take away the guilt of sin; but this was not all, for as our Mediator, he puts forth a further act, *viz.*

2. By promising to sanctify us, to free us from the filth of sin, *Eph. 5. 25, 26, 27.* He shews there that Christ upon giving himself for the Church, laid himself under

under Engagements to live like and clean  
 it; here the law of the spirit of life in Christ,  
 makes us free from the law of sin and death,  
 Rom. 8. 2. Thus Christ by himself pur-  
 ges our sins, Heb. 1. 3.

3. By making Intercession for us.

1. On Earth. John 17. 9. 20. *I pray  
 for them, and for all that shall believe on me  
 through their word.*

2. In Heaven. Heb. 9. 24. Rom. 8. 34.  
 1 John 2. 1. Heb. 7. 25. He ever lives to  
 make Intercession for us; 'tis continual In-  
 tercession; should it cease but for a Moment,  
 we should be in great danger; therefore  
 Christ is continually representing in Hea-  
 ven, what he has done, and suffered for us  
 in the flesh.

2. *As Mediating with us on God's behalf.*  
 Christ as Mediator, came about the Fa-  
 ther's business, Luk. 2. 49. And deals with  
 us Prodigals, about our returning to our  
 Heavenly Father.

1. By declaring the Father's Will to us  
 John 1. 18. John 6. 38, 39, 40. John 17.  
 8, 14.

2. By applying his Merits in the efficacy  
 of them unto us. *The son quickneth whom  
 he will,* John 5. 21. *If when we were ene-  
 mies, we were reconciled to God by the death of*



thankful unto God. We ought to be thank-  
ful, not only for deliverance from sin, but  
really, come, in this, we call the angels  
kept from many evils that might have been  
fallen in. *1 Pet. 1. 12*. Upon this account, Christ is  
be worshipped not only by men, but by An-  
gels. *Heb. 1. 6*. And Angels being sensible  
of so great a benefit by Christ their Head,  
they do willingly Minister to his Members.  
*Mat. 18. 10*. *1 Cor. 13. 1*. They rejoice in  
the Conversion of sinners. *Luk. 15. 10*.  
They gain more knowledge in Gospel  
Mysteries by the Church. *1 Cor. 13. 10*.  
*1 Pet. 1. 12*. They have all Ambassadors Re-  
velations from Christ. *Rev. 1. 1*.  
*1 Cor. 13. 10*. The  
testimony of Jesus is the spirit of prophecy.  
All such Gospel discoveries are called the  
Revelation of Jesus Christ. *Rev. 1. 1*.  
The word of God, and the testimony of Jesus  
is the spirit of prophecy. *Rev. 1. 1*.  
Men and Angels have received the truth of  
this; Jesus did. *Rev. 1. 1*. That Heavenly  
Host of Angels did it. *Luk. 2. 13. 14*. An-  
gels are a part of the Church, which is pre-  
served by Christ. *Heb. 1. 14*. They are  
called the Sons of God. *Job 1. 6*. *1 Cor. 13. 1*.  
Elect, and therefore in Christ. *1 Tim. 5. 21*.  
Therefore that the Angels stand, and that  
fallen man is raised up again, both are  
from Christ, our great Mediator and Inter-  
cessor.





The First is true, the Second is false: 'tis the Error of the Obliquarians. If Christ were only God, or only Man, then we might enter Down & ascend, and consequently no Mediator. Therefore how can Saints, who are only men, become fit Mediators? When we say the Man Christ, the Species is explained and limited by the *dividuum* to such a man, who is the Christ of God: God and Man.

2. Obi. Since Christ our Mediator is Ascended and Glorified, and is to reign up his Mediatory Kingdom, 'tis necessary that others be preferred to that Office, viz. the Virgin Mary, the Apostles, Martyrs, and Confessors, &c.

Ans. 1. Christ has not yet resigned up his Mediatory Kingdom. 2. The Apostle 1 John 2. 1, 2. confutes this, and says, *We now have an advocate with the Father, Jesus Christ the righteous.* So Psal. 110. 4. *Thou art a priest for ever, always making intercession for us.* Rom. 8. 34. Heb. 9. 24. I grant indeed, according to 1 Cor. 13. 24. that Christ will resign up his Mediatory Kingdom to the Father: when Sin, Death, and all the Enemies of the Church are overcome, there will be no need of such a Mediator then, as Christ now is, riding

riding on conquering and to conquer, Rev. 6. 2. So long as he is arrayed to be conquered, Christ is in a Warrior's posture on Horseback; but when all are subdued, then he possesses the Kingdom in peace with his Father, Reigns with him as God to Eternity, Triumphant in the final overthrow of all his Enemies. Though he then cease from those Mediatorial acts, which the present necessities of his suffering Church and People call for; yet he continues a Mediator still; he did not finish that Office in the Garden, or upon the Cross, that he should be no more a Mediator.

When 'tis said Christ shall deliver up the Kingdom to the Father, this is not to be so taken, as if the Father did not now Reign, or that the Son should not Reign afterwards: But because while the Prince of Darkness reigns, and the far greater part of the World goes after him, God seemed not to reign, while they would own him for their King: But when Christ shall have conquered all his Enemies, and brought all the Elect into a due subjection to God, then he shall deliver up the Kingdom in a quiet settled state to the Father, as the Son shall Reign with him for ever for ever. *His Kingdom shall have no end, Luke 10. 33.* The subjection spoken of here, is not any

any thing unworthy of Christ, but rather for his glory, as here his humanity more visibly appears to the Divine Nature. For as long as Christ holds his Mediatorial Kingdom, having all Judgment committed to himself, doing all himself, though by Commission from his Father, yet while he is exerting this Regal Authority by virtue of his Mediatorial Office, it does not so well appear, how as Man he is subject to the Father, as it will to Whom God shall be all in all: Yet still the Efficacy of Christ's Office is eternal, though the present Execution of them may in divers respects then cease.

**Obj. 3.** The Papists hold, That though there be but one Mediator of Redemption, yet there may be many Mediators of Intercession.

**Ans.** If many Mediators, in any sense, had been necessary to save man, this had reflected upon the Grace of God, since the sin of one man was enough to damn all mankind. By one man's disobedience many were made sinners, Rom. 5. 19. Why should not the Obedience of one, especially such a Man as Christ, make many righteous? Therefore his Lord, 1 Tim. 2. 5, One Mediator gave himself a ransom for all. There is one Lord, Ephes. 4. 6.

**Obj. 4.**

from *Psal. 110. 1.* The  
 petitions from hence. That God does not  
 hear us for Christ's sake only, but for *Da-  
 vid's* sake too. (And as good as to say  
 in English, his servant David's sake.)  
 When we say for *David's* sake,  
 'tis not meant for the *Martyr's* Intercession or  
 Mediation of *David*, as we understand  
 when we say for Christ's sake: But here  
 'tis for the sake of the Covenant made  
 with *David* and his seed, from whom  
 should spring the *Messiah*; this Covenant is  
 mentioned, *Psal. 89. 3. 4. 24.* Hence the  
 Saints expostulate with God in the same  
*Psal. v. 49. 50.* So these words in *Psal.*  
*132. 10.* are explained in the next, *v. 11.*

C H A P. VI

THE APPLICATION

WHAT use we should make of  
 Christ our Mediator

Are we come to Jesus the Mediator of the  
 New Covenant? Then let us never think to  
 obtain any New Covenant mercy without  
 the Mediation of Christ; 'tis great presump-  
 tion to come alone, and in our own names  
 to the Throne of Grace; all the force and  
 efficacy of our Prayers, depends upon the

Intercession of Christ, who is our Advocate with the Father our great High Priest, always appearing in Heaven for us; he undertakes that our Prayers shall be heard, *Mat. 21. 22. Whatsoever ye ask in prayer believing, ye shall receive.* *Mark 11. 24. John 14. 6. No coming unto the Father but by me, and whatsoever ye shall ask in my name, that will I do.* *If ye shall ask any thing in my name, I will do it.* *V. 13. 14. Whatsoever ye shall ask the Father in my name, he will give it you.* *John 16. 23. What encouragement does Christ give us to pray in his Name, to make use of him for our Mediator in all things, wherein we have to do with God. He presents his People, and their services, to God for acceptance. What can a man do for himself? How can he deal with God, without a Mediator? I have sinned (says Job 7. 10.) What shall I do unto thee, O thou preserver of men? A Sinner knows not what to do without a Mediator.*

We can have no Communion with God, but by a Mediator, no Mediator but Christ, our fellowship is with the Father and with the Son, i. e. with the Father by the Son, and no otherwise: It is not enough to own one God, unless we own one Mediator, *the man Christ.* *1 Tim. 2. 5. I am the door, entering but by me.* *John 10. 9. No name under heaven, whereby we must be saved.*

Acts 4. 12. Christ is the Ladder reaching from Earth to Heaven, Gen. 28. 12. Not climbing up to Heaven any other way; they are Thieves and Robbers who attempt it; we can have no access to God, but through Christ, John 10. 1, 7, 9. All our Spiritual Sacrifices are acceptable to God through Christ, 1 Pet. 2. 1. All Blessings come upon us through Christ, Tit. 3. 6. and in Christ, Eph. 1. 3. Let us come in that Name for the Remission of Sins, Acts 10. 43. By him let us offer the Sacrifice of Praise to God continually, Heb. 13. 15. Let us be sure to eye Christ in all the actings of our Faith upon God, 1 Pet. 1. 21. By him believing in God; And in all our accesses unto God, that we may come boldly by the Faith of him, Eph. 3. 12. Since our High Priest hath such fellow-feelings of all our infirmities, sympathizing with us; therefore let us come boldly unto the throne of grace, Heb. 4. 15, 16.

To Jesus the Mediator of the New Covenant. The New Covenant implies, That God will deal with men upon new terms, upon other Terms than he did before under the first Covenant; this is a better Covenant, established upon better Promises, more encouraging, more relieving to a poor Sinner. The Mediator of the New Covenant, lives for ever to make intercession.



on for us *John 17. 26*. From this the Apostles argue; That they shall be saved to the uttermost, for evermore, as in the *beginning*, *the resurrection*, *the ascension*, *the session at the right hand*, *the coming again*, to quicken or make alive *Christ* as Mediator will do every thing that tends to the perfection of eternal life; Christ is a very powerful Advocate, heard in all the requests he makes to the Father, *John 11. 41, 42*. *John 15* the perseverance of the Saints is built upon a sure bottom, because Christ has prayed for them, *John 17. 24*. That they may be kept, *John 17. 15*. That their Faith fail not, *John 22. 32*.

Christ's Mediation, as useful and necessary as it is, extends not it self beyond his Church and Chosen, *Rom 8. 33, 34*. *Acts 20. 28*. *Eph. 5. 25*. *John 10. 14*. He plainly declares this, *John 17. 9, 20*. His Mediation reaches no further than the Covenant; every Mediator is the Mediator of a Covenant; all men are not taken into the Covenant of Grace; though Christ prayed for his Enemies here on Earth, *Luke 23. 34*. That was because he knew some of the Elect were to be found among his Murders; this Prayer of Christ took effect, for some of them were afterwards converted, *Acts 23, 37*. You see how effectual the Mediation of Christ is; therefore if we have  
 tend

tened as a Spirit in the Throne of Glory, but no  
us by himself direct all our Prayers and Requests  
by Faith in the Name of Christ Jesus, who  
the Mediator of the New Covenant.

Alas, we are deceived as to come to God by all  
Christ, and through Christ, so we must not  
be sure to come to God in Christ, to God on  
in a Mediator, as well as by him. Christ, so  
thought to be another Person, yet he is not  
another God from the Father, and the Holy  
ly Ghost; he is *alios*, but not *alius*, not  
differing in the essence of the Deity from  
the Father; we shall become vain in our  
imaginings, if we see our selves to come  
ceive of God out of Christ; we are apt so to  
pass through the Mediator to the Father,  
as to a God distinct from the Mediator.  
Some Christians have been very much at a  
loss in the strings of their Faith upon God  
through Christ, because they have not  
looked unto God in Christ so much as  
they should; Christ calls us to the know-  
ledge of himself, that we might know  
the Father in him. *John 14. 7. If you  
had known me, you should have known my  
Father also. For the Father hath seen me, hath  
seen the Father, and you know in the Father  
thence, and the Father in me, v. 10. God  
in Christ is the only true object of all  
Divine Worship. In him the Godhead  
dwells bodily. Coloss. 2. We can have no*

Communion with the Godhead, through the Flesh of Christ; as he is God Incarnate, our Saviour, and Mediator; Faith first takes hold of the Flesh of Christ, and through that veil draws nigh to God who is a Spirit, Heb. x. 19, 20. Joh. 6. 56. The main end of Christ in dying for us, was to bring us to God, 1 Pet. 1. 18. And that he may effect this, he shows us God in himself. They who have not seen God in Christ, they know not what God is; they have never yet seen him who is invisible. This is the Excellency of the Christian Religion. That it brings us to the knowledge of that very Person who is God, which cannot be had of any other Religion whatever.

CHRIST

# CHRIST

## THE

### Foundation of our Adoption

#### CHAPTER IV

*That we might receive the Adoption of*  
*sons*

#### CHAPTER I

##### Of Adoption generally

**T**HE Apostle here shews the difference between the *Jews* and the *Gentile Church*; That was as an Heir in his Minority, This as an Heir come to full age. All Old Testament Saints were God's Heirs; But living under a darker Dispensation of Gospel Grace, before the coming of Christ in the flesh, in that respect they were un-

of the World; but when the Gospel came, God sent forth his Spirit, to free them from the servile Discipline of Law, pouring out a more ample measure of his Spirit upon Believers now than ever before. The Apostles and first Converts were Children as well as they are so called, Deut. 10. 16. Isa. 63. 16. Doubtless then all Christians had God for their Portion, Psal. 73. 24. were Heirs, as well as we, Gal. 3. 29. But their time and ours was the same; they lived in the beginning of Gospel-time, when Grace first broke through the Glass was then first set a running, and now run to a fulness, v. 4. i. e. to the full appointed of the father, v. 2. For the full manifestation of Gospel-Grace, Adoption is not to be restrained altogether at any times of the New Testament; the Saints of Old had their share of it, sucked comfort from those more obscure Promises of Gospel-Grace; they were acted by love, as well as fear; truly, Saints are not altogether without their fears of this abundance of Grace that is revealed to them; so that their Adoption and ours differ not in substance, but in the manner.

of Revelation, it is clear to us that it  
was in them.

Adoption in Scripture is taken more  
largely, as including those who are Sons of  
God by Name only; as all common profes-  
sors, who are but externally in Covenant,  
such are called the Sons of God, and of the  
Kingdom, Gen. 6. 2. Rom. 8. 16. But  
such Children may prove Rebels, or  
true foes of God. So God chooses the  
Nation of the Jews to be his peculiar Peo-  
ple, this is called Adoption, Rom. 9. 4.  
Ezek. 4. 22. Jer. 31. 1. This was a type, or  
resemblance of our spiritual Adoption in  
Christ; and in this strict sense I now take  
it, as it is applicable only to those who  
are the Children of God from special sa-  
ving Grace, who have the Nature, Affec-  
tion, and Disposition of Children.

Christ is the Son of God by eternal Ge-  
neration, Angels by Creation, Believers by  
a voluntary Adoption, and of this I am now  
to speak.

*First, What this Adoption is.*

1. As to the thing it self. Adoption is  
a high expression of God's love to us; a  
clear evidence of that great intimacy and  
nearness that is between God and Believers,  
who are admitted into fellowship with the

Father, and with his Son Jesus Christ. How our Adoption lies from the Son of God, by virtue of our Union and Communion with him. I shall now in proper place. For the present, take a general description of it, as it is a gracious act of God, giving all Believers power to become the Children of God: John 1. 12. looking upon them ever after as such: taking them into his Family, and under his especial Care. Eph. 1. 5. Eph. 3. 15. *consistunt*, constituted, ordained, and appointed by God to be his Children, to be in the state and condition of Children unto him. Power to become, *potestas*, or right of Adoption; the word *Adoptio* signifies a lawful Liberty, or License given by God. 1 Cor. 8. 9. So here, Believers do not assume a Name or Title that does not belong to them; God has called them his Children, and made them his Children: therefore they may lawfully and rightfully be called by that Name: The word also implies a special Prerogative, Dignity, and Honour conferred upon them, which is principally intended in this place.

As Justification, so Adoption makes only a relative change of state in the Judgment of God: reckoning, or reputed us to be his Children, whom he will love and own as such.





right to it. I mean it is not the Meritorious  
cause, but only *per se* efficient. It does not  
naturally tend, both to Sanctification, and  
Glorification. God draws Arguments from  
one act of his Grace towards us, to promote  
another, and further in a way of Grace with  
us, having made us his Children, he would  
him to give us a Kingdom.  
Secondly, How it is brought about, and  
the cause, manner, and time of it.

### 1. The cause of it.

The free Grace of God the Father  
and any Merit of ours, John 1. 17. Grace  
Therefore we should be thankful to  
him for it, Col. 3. 12. In the Father who  
has made us what we are, &c. He hath wrought  
us for the self-same thing, 2 Cor. 5. 14. He  
hath not only conferred a right of inherit-  
ing Glory, but also hath suited and qualifi-  
ed our hearts and nature by his Grace, to  
enjoy this glory, and delight in it.

As God the Father is the prime Au-  
thor of Adoption, so Christ is the exemplar,  
and the Spirit impressing upon us the similitude  
of that exemplar, we become the Children  
of God. I shall open this a little, and show  
you what influence Christ has into our Ad-  
option: God gives the Elect to Christ as  
his Children, on the basis of his Grace, and



Saints, do agree in many things, yet they  
 differ in some; the Image of Christ is the  
 same, is not the essence of God, for that  
 is incommunicable, in and with Christ  
 there is a lively resemblance, Christ is  
 communicable and Images of God to some  
 degree and measure drawn from the very  
 face of Christ, upon the faces, hearts and  
 lives of all Christians; yet still Christ is the  
 original, by eternal Generation; the Saints  
 are but so many Copies drawn in time from  
 that Original, and they are drawn to the  
 life, not only in a way of outward resem-  
 blance, but by a real inward participation  
 of the Life and Spirit of Christ, according  
 to their finite capacity. As the humane Na-  
 ture does subsist in the Divine Person of  
 Christ; so our humane Person, so far  
 as we are new Creatures, do Subsist in  
 Christ, in whom we spiritually live, move,  
 and have our Being, as New Creatures; the  
 Divine Graces of Christ do subsist in the  
 Saints, by the Spirit of Christ dwelling in  
 them; i. e. They act the same Graces fi-  
 nitely, which Christ acts infinitely; they  
 receive of his fulness, but cannot contain  
 all his fulness, they have not a capacity for  
 that; they enter into his fulness, but all his  
 fulness cannot enter into them.

3. Our Adoption is brought about, not  
 only by the Father and the Son; but also by

the Spirit bearing witness within us  
 to the truth of the image of Christ  
 upon the soul, according to the image of  
 Adoption. The same image bears the same  
 more images (in a measure) the same  
 pattern and Spirit to be in us, that is  
 Christ put us into the same relation to God  
 that the Son of God stands in; the names  
 of things would never occur to our memo-  
 ries, if the interests of the object we look  
 upon, did not teach us what to call it; as  
 witness from Nature, &c.

The Spirit witnesses by inward impres-  
 sion, tho no voice be heard; and their im-  
 pressions are always according to the word;  
 the Spirit does not speak from himself, sug-  
 gesting any thing to us not contained in the  
 word; but of this more hereafter. I am now  
 shewing how Adoption is carried on by the  
 Spirit, therefore called the Spirit of Adop-  
 tion, because given only to the Adopted;  
 and because he bears witness to them of the  
 good Will of God, wherewith the Father  
 hath accepted them in the beloved, that he  
 might be a Father to them. The Spirit  
 works all other saving Graces in us, be-  
 cause Adoption is the prime, and chief  
 work of the Spirit, therefore he is called  
 the Spirit of Adoption.

The manner of it. This is clearly set down, Gal. 3: 2, 3

John 1. The Faith makes us the Children of God, by joyning us to Christ; our Union to, and communion with Christ, the natural Son of God, is the Foundation of our Adoption, Gal. 3. 26. Christ by coming into the World in our Nature, made way for our Adoption, of which Baptism is the Symbol or sign; we are Baptized into Christ, we put on Christ, are incorporated into him by Faith; are all one in him, Gal. 3. 27, 28. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. 3. 29. All Abraham's believing Posterity are blessed in Isaac, i. e. in Christ, Gal. 3. 16. They are Children, and remain in the House of God, i. e. in the Church for ever, John 8. 35.

### 3. The time of it

1. From Eternity, in the purpose of God. This is virtual Adoption, *Eph. 1. 5*. Hence the Elect, not yet called, are said to be the Children of God, *John 11. 52*, compare with *John 10. 16*. God intended Adoption in Predestination, and in the fulness of time, sent Christ to effect it, *Gal. 4. 4. 5*. And his Spirit to evidence it, *Gal. 4. 6*. We were Adopted in the purpose of God, before we were born; this is virtual Adoption.

2. At our effectual vocation, then actual Adoption begins: we receive the







his Son Jesus Christ, John 1:12. And we  
 were made partakers of his glory and of his  
 with the Father and the Son; and they  
 are our inheritance, the only portion of  
 our souls. Had God let us never so much  
 to be enjoyed by the Father and the Son,  
 would he let us nothing for us? Heaven  
 would be the Heaven, if God were not  
 there? But if we are bid to be glorified  
 together with him, Christ will be all  
 ways among his Brethren, John 17:24.  
 Their Glory lies in beholding him; the Fa-  
 ther and the Son will have all things to be  
 common between them and the Saints, and  
 that to all Eternity: Here is a Glorious  
 Adoption indeed; the world never knew  
 the like. What manner of love is this, that we  
 should be called the children of God? Tho our  
 Heavenly Father never die, nor our Elder  
 Brother ever die, yet we must die before we  
 can have full possession of the whole inheri-  
 tance, so did the Man Christ, and so must  
 we, if we suffer with him, so shall we reign  
 with him, 2 Tim. 2:12.

And we shall be made partakers of his  
 glory and of his with the Father and the Son;  
 and they are our inheritance, the only portion  
 of our souls. Had God let us never so much  
 to be enjoyed by the Father and the Son,  
 would he let us nothing for us? Heaven  
 would be the Heaven, if God were not  
 there? But if we are bid to be glorified  
 together with him, Christ will be all  
 ways among his Brethren, John 17:24.  
 Their Glory lies in beholding him; the Fa-  
 ther and the Son will have all things to be  
 common between them and the Saints, and  
 that to all Eternity: Here is a Glorious  
 Adoption indeed; the world never knew  
 the like. What manner of love is this, that we  
 should be called the children of God? Tho our  
 Heavenly Father never die, nor our Elder  
 Brother ever die, yet we must die before we  
 can have full possession of the whole inheri-  
 tance, so did the Man Christ, and so must  
 we, if we suffer with him, so shall we reign  
 with him, 2 Tim. 2:12.

CH. A. P. III. And the second  
 of the signs of Adoption is  
 Fellowship; The sign of Fellowship

I. **A** Loving peaceable disposition. **Bliss**  
 be called the children of God; Mat. 5. 9.  
 Who is the God of peace, and hath com-  
 manded us with great earnestness, of all  
 possible, and as much as in us lies, to live  
 peaceably with all men, Rom. 12. 18. So  
 far as may be without wrong to the truth  
 and our own Consciences, we must follow  
 the Peace as not to quit Holiness; Heb. 12.  
 14. A zealous contending for the Truth,  
 is very consistent with the peaceable Tem-  
 per of a true Christian, We may have zeal  
 in our selves, and yet have peace one with an-  
 other, Mark 9. 30. Adoption is an uniting  
 principle, the Saints should live together in  
 Love, as the Children of one Father, and  
 joined in the same Interest. Behold, how  
 good and how pleasant it is for brethren to dwell  
 together in unity, Psal. 133. 1. What Abra-  
 ham said unto Lot, Gen. 13. 8. we should  
 say to each other, Let there be no strife,  
 pray thee, between me and thee, for we be bre-  
 thren. I wish there were more of this sign  
 of Adoption among the Children of God  
 this day: We have reason all of us to pray  
 for

for more of that Wisdom that is from above, *Which is first pure, then peaceable, gentle, and easy to be intreated,* James 3. 17.

2. A spiritual and holy Conversation. *Abraham's children do the works of Abraham,* John 8. 39. *Walk in the steps of his faith,* Rom. 4. 12. *Who is the father of us all,* V. 16. The Children of God should not debase themselves to the sordid practices of the men of the World; they should shine out as lights in the midst of a crooked Generation, making straight paths for their feet, walking evenly and uprightly, as those who are led by the Spirit of God, and thereby do approve themselves to be the Children of God, Rom. 8. 14.

3. A reverential Fear of God in all our ways, 1 Pet. 1. 17. *Mt. 23. 6.* joined with filial Obedience, 1 Pet. 1. 14. which they are led to, not from a mercenary hope of reward, but from an innate Principle of Love to God as their Heavenly Father; they cannot but take after that will of God, of which they were begotten.

4. A restless breathing and panting after God when he hides his face from us in any displeasure: A child of God can't bear the least distance between God and his soul, *Psal. 42. 1. 2.* There is nothing that a gracious Soul more desires, than the presence of God, *Psal. 84. 10, Psal. 63. 4.* He is can-

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ried out by a Divine Principle, and God  
his joy is full when he is in communion  
with God, and he is presently troubled  
when his face is hid. The more God shows  
abroad his Love in our hearts, the more  
our hearts are captivated to him, made more  
willing in the day of his power to follow  
him; The Love of God is a conquering  
Love, a heart-subduing Love, it has a  
mighty constraining power over us, directing  
the will after it. The Law profits us  
nothing, it gives us no strength to perform it,  
it pricks us forward, as with the point of a  
Sword, but does not bear us up in doing it.  
The Law commands Holiness, but the  
Gospel, Holiness commands us, the  
Principles of it being inlaid in our renewed  
Natures. *We consent unto the law, that it is  
good, we delight in it after the inward man.*  
Rom. 7. 16. 21. 'Tis written in our hearts,  
we are a Law to our selves, and therefore  
not without Law to God, but under the  
Law to Christ, 1 Cor. 9. 21. The Gospel  
of the Gospel suits our wills to the will of  
God, the free Spirit of Christ inclines us  
to new Obedience; God knows how to  
commend his Love to us, how to ingratiate  
himself with us, till he has so taken our  
hearts, that we begin to be sick of love  
towards him, Cant. 5. 9. Full of vehement  
desires and longings after him. David's  
heart

heart was ready to break under this most  
holy sense. *Rom. 8: 20.*

Now we are Adopted children, we are  
(as our state) under the Law.

To be under the Law, is to be without a  
Spirit of Grace, to be a debtor to the Law,

when we have nothing to pay; to be under  
the curse and servitude of the Law, acting

out of Fear, not Love: We can't Love  
God or God's Law, till we Believe God loves

us in Christ; this mollifies and changes  
the heart; we are holy by choice now, are

a Law to ourselves; *1792*, the Doctrine of  
Free Grace is no licentious Doctrine, as

some would make us believe. 'Tis not  
wrestling about Faith and Works, but

living by Faith, that gives us an experi-  
mental knowledge of the truth and power

of the Doctrine of Free grace; which  
makes us own God as our God. We must

break the First Commandment, before we  
can break any of the other Nine. In a dy-

ing hour, *Behaviour's Testimony of*, will be  
good Doctrine. When we bring things to

an issue between God and our own Souls  
about Justification, we shall conclude as

*Paul* does, *Rom. 3. 28*. Then Blessed is the  
man to whom the Lord imputes righteousness

without works. *Romans 4. 6.*

CHAP

desires and longings after him. David's

heart

Fifthly, the Privilege of Adoption. **Coloss. 3:12** We have put on the new man, which is renewed in knowledge after the image of God. **1 Cor. 1:30** He has made us his own people, by himself, through the blood of his own Son, Jesus Christ, to himself a peculiar people, zealous of good works. **Rom. 8:15** But because this relates to Adoption at large, I shall confine my self to those special privileges of Adoption, that belong to the true Children of God only, viz.

1. **Fiducial confidence and boldness at the Throne of Grace.** **Heb. 4:16** Let us therefore have boldness to enter the throne of grace with confidence, that we may receive mercy, and find grace to help in time of need. **Eph. 3:12** We have boldness to enter in, by the blood of Jesus Christ, into that holiness, wherewith we are sanctified by the word of the truth. **Rom. 5:2** Confidence in Christ; Christ is loved in them all. **Gal. 4:6** As Christ is loved, and they are loved, so they are made his children, and a King. **Psalm 8:4** They will be exalted like Christ in the Resurrection. **Psalm 110:1** The Lord sits at the right hand of the Lord, when he sits down. **Rom. 8:17** We have not only a right, but a present participation of the inheritance in some degree here, we have something in hand.



hand, and more in hope; the earnest Penny, the first fruits we now have, the rest is reserved for us in Heaven, Eph. 1. 13, 14. 1 Cor. 1. 7. God makes us joint heirs with Christ, to share with him, because the Heavenly inheritance is not diminished by being communicated to many. Every one has all.

10. The Sons of God are Heirs, 1. Of Glory, 1 Pet. 1. 4. 2. Of this World, 1 Cor. 3. 12. 3. Of the Promise, Heb. 6. 17. Heb. 11. 8.

4. Adoption translates us out of a miserable estate, into a Happy estate: from being Children of the Devil, of Wrath, of Perdition, of Darkness, to become the Children of God, partakers of the Divine Nature, Brethren of Christ, Children of Light, Children of Abraham; being Aliens and Strangers before, standing at a great distance from God. We are now brought near by the blood of Christ, Eph. 1. 13, 14. Are become children of the house, to abide there for ever; God is in Covenant with us, and we in him. I will receive you, and be a father to you, 2 Cor. 6. 17, 18. A great promise indeed, it secures us for ever, like that which God made to David concerning his Son Solomon, 2 Sam. 7. 14, 15. I will be his father, and he shall be my Son; my mercy shall not depart away from him.

Adoption

Adoption calls us upon God, to be under his Fatherly care for ever, *John 1. 12, 13*. So *Mary* was brought up to him, when he took her for his own Daughter, *Exodus 2. 7*. The title of being the Chosen of God is very honourable; how do the Saints glory in it? *1 John 3. 1*. It must be great indeed, as was said of Christ, *John 1. 34*. *He shall be great, and shall be called the Son of the most High*. How do we value ourselves upon the account of our Birth, as descending from an Ancient Honourable Family? He that is born of God is better born, more Nobly descended than they; and may vie Genealogies with the best of them. By Faith *Moses* refused to be called the Son of *Pharaoh's* Daughter, choosing rather to suffer Affliction with the people of God; esteeming the reproach of Christ greater riches than the Treasures in *Egypt*, *Heb. 11. 23, 24, 25*.

I shall chuse rather to insist upon those privileges of Adoption that flow from that Christian Liberty, which always is in company it; *If the son shall make you free, ye shall be free indeed*, *John 8. 36*.

- I. We are freed from the curse of the Law by the merit of the death of Christ; believers look above the Law and the Rigourousness of it for their Justification; they have

have no respect to the Law. 151  
Justification, because they know they are  
justified without the Law; they are not the  
Merits of God in Christ for their Justifi-  
cation. What the question is about Justifi-  
fication (and 'tis a question much agitated  
among us these days) 'tis not how we are  
made Righteous in our selves, but how we  
being Sinners in our selves, may be account-  
ed Righteous and Just before God; we  
must consult with the Gospel about this;  
not the Law; how God becomes propiti-  
ous to Sinners; 'tis Christ, not the Law,  
gives us the reason of this: And when  
Conscience is satisfied in this point, That  
we shall not be Judged by the Law, the  
Saints do willingly yield Obedience to the  
Law, according to the measure of Grace  
they have received; they know now, this  
for Christ's sake, their sincere, though im-  
perfect Obedience will be accepted. We  
can never serve God cheerfully, till then;  
we cannot believe that God counts himself  
truly Worshipped by our imperfect Obedi-  
ence, till we believe he will accept of us  
through Christ. For the Law requires all  
imperfect Works, 'tis Faith in Christ only  
procures their acceptance; For we are not  
under the Law, but under grace, &c. We  
are not only freed from the Curse of the  
Law: But III

A a

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II. vlt. As our hearts are so full of sorrow that we seek not the blessing from him (and indeed he has none for us), but from the Ghost, which blessing is in the name of Christ, and for his sake, that is, for the sake of his blood, which is the life of the soul, and the source of all grace, which should be revealed. Wherefore the Law is our schoolmaster to bring us to Christ, that we might be justified by faith. So Romans 8. 13.

And as we are freed from the curse of the Law, and also from the insupportable yoke and servile pedagogy of the Law, so

III. We are no longer tied up from the use of those indifferent things prohibited by the Law; and this is another part of the glorious Liberty of the Children of God, which we should always use to God's Glory and the good of our Neighbour. In different things are of that middle nature, that in the simple use of them, or abstaining from them, there lies no Religion either way, 1. 2. Conscience is not bound to one or to the other, but free to either: It is necessary to know this, to satisfy scrupulous Consciences, that may be under the power of a superstitious Opinion, as if the use of this or that were unlawful.



(Sloth) It is not the things themselves  
 that are forbidden, but the immoderate use  
 of them is forbidden. Therefore let your  
 moderation be perfect in all things, and  
 know that your Christian Liberty lies as  
 well in abstaining from indifferent things,  
 when it is expedient, as in using them.  
 Christian Liberty relates to Conscience,  
 both thy own and thy Brothers. So use  
 your Estates, that you may glorify God  
 and edify your Brother, and we shall not  
 question your Liberty; it is not for nothing  
 that so many woes are pronounced against  
 the Rich; *Luke 6. 24, 25, 26.* Read that  
 place, and also *Amos 6. to v. 7.* I don't  
 quote these places, that you should throw  
 away your Riches, and lay aside all Mirth;  
 no, do but throw out the sin that is in all  
 these, and I have nothing to say against the  
 lawful use of the things themselves, but  
 see you don't abuse them.

CHAP. 11.  
 OF THE USE OF THE THINGS THEMSELVES.

The best way to keep up a sense of our  
 Adoption, and of all the high privileges  
 belonging to it: Is  
 To attend to the workings of the Spirit  
 within us. Our Adoption is a great mystery,  
 the grounds and reasons of it lie very  
 deep, quite out of the reach of a mere hu-  
 mane understanding; that cannot discover  
 the deep things of God; we shall certainly  
 be at a loss in our own thoughts, how to  
 clear up our Adoption, if the Spirit do not  
 help us; and make it but plainly to our  
 Spirit from the word; and when that is  
 done, we lie down astonished at the great-  
 ness of God's Love; when the Spirit has  
 satisfied us, that it is so, we can give no  
 reason why it should be so, but must re-  
 solve all into the Love of God in Christ;  
 that passes our knowledge; Behold what man-  
 ner of love is this, 1 John, 3: 1. That we



should not only be called, but really be the Children of God. We must observe what inward evidence and demonstration the Spirit gives of our pardon. Admitted by name, that is properly the work of the Spirit in witnessing to us. The Spirit applies in particular the promises of Life and Pardon; they are generally pronounced by Ministers, but there comes a word of life from the Spirit. He is privately assuring a man of his Adoption. You may know 'tis not a delusion of your own Spirit, nor of Satan. Not of your own Spirit, because this testimony to the truth of our interest in Christ, is usually given in when we have no sensible apprehension or feeling of the Love of God to us. *17:46*. The Spirit comes in to witness to us when we are most cast down, and overwhelmed in our own spirits, and so not a conclusion to speak comfort to our selves. Not from Satan, who at such a season seeks to drive you to utter despair, but the Spirit strengthens our Faith at such a time, sets it against all discouragements, it is not said, he that feels, but *He that believes has everlasting life*, *John 5: 36*. And there is a feeling that belongs to Faith, that comes but the Spirit of God can give us the full of; hence it is that the Saints know more

children, that they are the children of God  
and the Father of Jesus Christ. They  
are the children of God who have been  
born again by the Holy Spirit.

The witness of the Spirit is a witness to  
formation of the Love of God, and his  
their affection to us: A still voice from  
Heaven, "God is thy God, which is  
being rests in, and is fully satisfied,"  
more than if an Angel should come from  
Heaven and tell thee, "Thou art greatly be-  
loved," *as Rom. 9. 23*. The earnest of the  
Spirit in our hearts is more than all this,  
*2 Cor. 1. 21*. We may without this testi-  
mony of the Spirit, know that there is  
such a thing as Adoption spoken of in  
Scripture, but that we in particular are  
Adopted, none can assure us of this but  
the Spirit by a particular application of that  
Grace to our selves: The Spirit of God in  
us, speaks particularly to us, to our case,  
to our state, to our Souls. I hope he is  
speaking to you now, so speaking in you  
at this time, shewing you what interest  
you have in Christ, and what follows upon  
it, reasoning you into a belief of the thing  
in reference to your souls. When the Spirit  
comes as a witness, 'twill be believed  
the Spirit comes on purpose to answer all  
our doubts and objections, to make the

A-4

and the Holy Spirit could not be so effectual in our souls, if we did not bring down our hearts along with him into our dark Souls. You may say by all that we can say to you, and we remain unsatisfied; after all the arguments that Ministers may use to convince you of your Adoption; you may hang down your heads every one of you, and say, notwithstanding all this, I fear I am not a Child of God: But when the Spirit himself comes into that Soul, there is no resisting of the wisdom of the Holy Ghost: Ministers have not wisdom enough to quiet a troubled Conscience. We may set out with light before a dark Soul, and yet that Soul be as dark as ever for want of inward light; we may speak the truth as it is in Jesus, but we cannot give you a discerning of that truth; we may hold the object before you, but cannot give you eyes to see it; but the Spirit does both, gives us a capacity to learn and take in what he teaches us. If a grant an enlightened mind may reason it into some present sense of his Adoption, but seeing so many things contrary to the Divine Nature in himself, he doubts again, and questions his Adoption, and will be ever and anon at a loss, wavering in the matter, 'till the testimony of the Spirit

operation him, which is distinct from all his  
 other faculties and powers; for he is the right  
 Interpreter of the Law. Faith draws down the  
 Word of God, the testimony of the Spirit  
 as such a power, energy and force with  
 him, than all the apprehensions of his  
 Faith can have; though Faith and the  
 Spirit both go upon the same grounds, and  
 quote the same Scriptures, yet the testimo-  
 ny of the Spirit is stronger, than the bare  
 propositions of our Faith, and makes  
 deeper impression upon the mind of Be-  
 lievers, than their Faith can; which im-  
 pressions are more easily retained and re-  
 membered, than all the just consequences of  
 our Faith; we have not always that pre-  
 sence of mind, cannot so soon recollect  
 our selves, as to be always under the light  
 of that demonstration, that Faith well stu-  
 died and acted, can, and does. Sometimes  
 make of our Adoption, and then the Spi-  
 rit comes in, and helps us under our present  
 Temptations, gives such an unquestionable  
 Testimony of the truth of that which we  
 were in former suspense about, that we can  
 doubt no more, but are settled and establi-  
 shed in our belief of it; so that, when the  
 Soul is clouded, when Faith is not so ready  
 and prompt as formerly to make clear and  
 evident proof of our Adoption, cannot lie  
 before:

before us so plainly the reasons and grounds of it; the Spirit's Testimony puts the matter out of doubt, (and makes us not only to know, but to feel that we are the true Children of God; by this Children's disposition towards God and our Heavenly Father, which we find in our selves.

If you observe how the Children of God come out of their doubts about their Adoption, you'll find it to be this way; the same Scriptures and spiritual reasons, that Faith alone cannot set home at one time, do suddenly enter and prevail at another time; we see that in them now that convinces us, which we could not see before; and this is from the testimony of the Spirit, witnessing with our Spirit; our Spirit was alone before, labouring to persuade and convince, but could not; then in comes the Spirit, and gives such a corroborating Testimony with our Spirit; that in the mouth of these two Witnesses the truth is confirmed, and cleared up to our full satisfaction. Worldly men boast of their being the Children of God, tho they do the works of the Devil; this is from their own Spirit, not from God's.

As we are to attend to the witness of the Spirit, so we should



ling is God to own you for his Child; here is a poor Soul, says God, who cannot himself utterly undo. If I do not become a Father to him, he has cast himself down at my feet, I cannot contain any longer, from owning him as my dear Child; I must tell him so, Son, Daughter, be of good cheer, I am thy Father, and will be a Father to thee for ever, all that I have is thine. This is the highest degree of comfort we are capable of in this World, to live under a clear manifestation of the love of God to us in Christ Jesus.

*Obj.* I can sometimes call God Father, and do think my self to be his Child; yet I am afraid he won't own me, because I have been a rebellious Child; I have sinned greatly against him, and am afraid to come into his presence.

*Ans.* So it was with the Prodigal, Lev. 25. 21. But his Father, instead of taking notice of his former Misdemeanours, sets himself to give him all the demonstrations of his love imaginable, in the highest expressions of his kindness to him, 22, 23, 24. And so does God carry it towards a returning Sinner. But



104  
neither will you ever be a Son of God, if you  
do not first enter into a Covenant of Adoption, you  
are not under a Father. Preparation is your  
own mind, that you shall not be deceived  
of the Father, that he will not own you for  
his Child. Then,

105  
107. Consider your Alliance to Christ, apply  
to him as your elder Brother; *1 John 1. 3.*  
*For the day of adversity.* Prov. 17. 17.  
Never was there such a Brother as Christ,  
he is not ashamed to call us Brethren, *Heb.*  
*2. 11.* Tho he be so infinitely above us, be-  
ing the only Natural Son of God, his first-born  
y<sup>r</sup> Believers, by the Grace of Adoption,  
are called his first-born too, *Heb. 12. 23.*  
Being mystically joyned to Christ, the  
natural Son of God; Adam in his innocen-  
cy, was never so joyned in that near-  
ness to God; the privilege of the first-  
born under the Law belongs to Believers  
now, who are therefore made Priests unto  
God. The Foundation of our Adoption  
lies in our Alliance to Christ our elder Bro-  
ther, who is able to bring us into, and to  
fix us in that relation to God. Because

106  
108. He hath a great interest with the Fa-  
ther as his well-beloved Son; you may  
think your selves not beloved, but you can-  
not think so of Christ, who is the express  
Image

Image of the Father; in Christ to see the Father; and the Father to see Christ; when thou standest before God in the Image of Christ, and you will find every part of God's love upon his Son Christ, will reach your hearts; Christ in you, draws the eye and the heart of God towards you; for all the acts of love and complacency that God pours forth towards the Person of the Son, do extend themselves to all the operations of the Spirit of the Son in the hearts of Believers; let me tell you, God cannot disown you, but he must disown Christ, in whom you are, and who is in you; let God look whether upon Christ, or upon Believers, he still sees them both together, one in another, John 17. 21, 22, 23. Then keep close to Christ, go to the Father in his name; to his Father, and your Father; if not to your Father, yet go as to his Father; when Faith cannot act one way, yet it may do the same thing another way; when it cannot enter in at one door, it may enter in at the other door of the same House; what can't be proved by one medium, may be proved by another; the Devil can never so block up all ways of access to God, but Faith will break through somewhere; it will either find a way, or make a way.

But though he is a merciful and faithful High Priest, yet he was not able to be the Office of a Mediator, touched with the feeling of our infirmities; in all points tempted as we are, Heb. 4. 15. not that he had the perfection of Heb. 10. 5. & 10. 10. but that he was not so tempted to such a degree, that Christ through our nature, might best express God's love to man; Christ shed over the life of God in man's nature, therefore it was necessary, that the humane Nature of Christ should be adapted and suited to the Divine Nature; which was done three ways, viz.

*First,* By the perfection of it, being free from all contagion of sin, by a miraculous conception; the Holy Ghost over-shadowing the Virgin Mary, and separating humane Nature in the first conception of Christ, from original sin that descends down upon it, in all who come into the World by natural Generation.

*Secondly,* By the Hypothetical union of the humane Nature to the Divine, in the second Person of the Trinity, which eternally secures our humane Nature in Christ, from all possibility

bility of the flesh defilement, put him out of the power of the Devil, and could corrupt or vitiate in, by all his subtleties, triuances, and temptations by which he did vainly attempte such a thing; perfect Nature in the first *Adam*, (I don't say could not, but) did not preserve it self; *Adam* did not fall for want of light and knowledge; no, he could never have fallen unless he would; 'twas from the mutability of his Will that he fell, but the humane Nature of Christ, the second *Adam*, being under the Government of a Divine immutable Will, can never fall; hence it is, that our standing in Christ, is secured to eternity.

*Thirdly*, By the pouring out of the Spirit without measure upon him; that so strengthened all his humane Faculties, that 'twas impossible the Devil should ever impose upon him; such an overflowing fulness of the Spirit, leaves no room for any carnal impression to be made upon him; his humane Nature received such a Divine tincture from the essence of the Godhead, so powerfully influencing his Manhood, that the Devil found nothing in him to work upon; he met with God in every thought, in every word, in every Action of Christ, in a  
valid  
very



Seems, when ever he shall be made to  
come up to his Person first, to show the  
great things that the Devil doeth, at the se-  
cond coming of Christ: he shall then be  
the time of his torment.

Therefore having such a high priest, who is  
set on the right hand of the throne of the most  
jefty in the heavens, Heb. 8. 1. who is not as-  
shamed to call us Brethren, let us not be as-  
shamed to call God Father. Christ will bear  
us out in it, the Children of God as such  
are not known to the World, 1 John 2. 1.  
Have had usage from the World, 1 Cor. 4. 8.  
9. 10. Yet God knows them, is kind to  
them, and tender of them, Isa. 54. 17.  
Behold now we are the sons of God, 1 John  
3. 1. Now under all our infirmities and  
afflictions, God is with us in the fire, and  
in the water; he has a great love to, and  
very high esteem of all his Children;  
for thou wast precious in my sight, thou hast  
been honourable, and I have loved thee, Mic.  
4. 2, 3, 4. He will by no means take  
away his loving kindness utterly from  
them, Psal. 89. 30, 33. Doct. 8. 1. We  
are apt to think otherwise. The 144.  
145. Zion said, the Lord hath forsaken me,  
my Lord hath forgotten me. We shall  
be apt to entertain hard thoughts of  
God

God upon all occasions, if we live not under the daily sense of our Adoption; in which we see the Fatherly love of God flowing down so strongly towards us, through Christ; that we cannot but greatly rejoyce in it.



God will not all occasions if we live not  
 under the law, but of our passion;  
 in which we see the Fatherly love of  
 God, leaving down to us, to be  
 us through Christ, that we cannot but  
 finally remove in it.

## NECESSITY

OF  
 PREACHING  
 THE GOSPEL

1 COR. 9. 14.  
 But the preacher of the Gospel shall live of the Gospel.

THE  
 APOSTLES

THE  
 GOSPEL

THE  
 GOSPEL

and were for the Gospel, but the Un-  
called, who were against it, and  
it was said, to it know  
NO I have a thing  
T H A I have a thing  
at the Gospel, as contrary to them, and

# NECESSITY

the Ministry of it, and therefore do I write  
and command it, but all who are called  
ally called, and having enjoyed, do  
highly prize it, they let none of

## Preaching CHRIST

less convenience of man's Salvation by  
Christ, and him Crucified, for we have  
I G O R L 24 we have

Bar 3 preach Christ crucified, and  
the Gospel, in the same fundamental points

**T**H E design of the Apostle here  
was to indicate the Doctrine of our  
Salvation by Christ, that all such  
Affections that were cast upon it both by  
the Jews and Gentiles, the Gospel then was  
as much cry'd down by some, as it was  
cry'd up by others. The Apostle tells you  
who were for it, and who were against it;  
he divides all men into two ranks, viz.  
The Called, and Uncalled; the Converted,  
and Unconverted; he tells you, that they  
who were effectually Called and Conver-  
ed T. e B b 3 ted,

ted, were for the Gospel, but the Uncal-  
led and Unconverted, were against it; and  
as it was then, so it is now. Hence now,

**O**bs. That all unregenerate Persons, whe-  
ther *Jews* or *Gentiles*, will have a sting  
at the Gospel; tis contrary to them, and  
they are as contrary to it, as the *Car* is to  
the *Mystery* of it, and therefore do flight  
and condemn it; but all who are effectually  
called, and livingly enlightened, do  
highly prize it; they see much of the  
Power and Wisdom of *God* in the  
lent contrivance of Man's Salvation by  
Christ; they desire to know nothing but  
Christ, and him Crucified. Let us have a  
care we do not darken the evidence of our  
Conversion, by a Spirit of opposition to  
the Gospel, in the main fundamental points  
of it.

I shall do little else in this Example, but  
open the terms of the *Test*, referring  
some things by the way, to the *Scripture*  
*Christ crucified*, &c. He that is *born*  
and manner of his preaching in this *Test*,  
for, what he preached; and how he

In the manner of his preaching, &c.  
what he preached, &c. The Gospel, &c.

The Cross, &c. 14. Of Christ Crucified  
&c. 23.

1. The







Call, of which we are called as the Obedi-  
 ence of Faith; and when we believe we  
 obey God's Call. Rom. 10. 17. See. Such are  
 called according to his purpose. Rom. 8. 28.  
 Yea, for the children of the promise, Condemned  
 and Unconvinced have of all things nothing  
 to praise Christ is a sign of Gods Condemnation;  
 and the wicked will be sure to speak lightly  
 of him, as his doctrine, as a sign of his  
 glory; that they may further judgement  
 of those who are called; whether they be  
 Obedient to the judgement of that Unwilling  
 concerning Christ. Would you know whether  
 Christ be God truly with believers? they  
 know him by the apostles teaching; they  
 regard what the blind world say of him;  
 but hear what the Saints say, when they  
 say who know him by the apostles teaching  
 a shame, and a reproach not to be  
 said. Christians do not magnify Christ  
 more than he deserves; but the world  
 who do not know him, do not know  
 greater wonder, than believers do. Christ  
 is more than an Obeliver do them know  
 much; and do not know him by the apostles  
 wonder, that they who know him by the  
 apostles teaching should have no heart  
 who know him by the apostles teaching  
 much; and do not know him by the apostles  
 teaching into that good will be; but what can  
 cold





God by Christ, satisfies his Justice, and yet loves the Sinner to be reconciled Justice and Mercy together. *1 Pet. 2. 1. 2.* They both act to the height, towards a Sinner. The Salvation of a Sinner is the greatest instance of Justice and Mercy ever was; what is purchased, is also freely given; he is our righteous, giving us right to eternal Life, as well as our ransom, saving us from eternal Death. *Jer. 23. 6. 1 Cor. 1. 30.* He is made unto us Righteousness as well as Redemption. *2 Cor. 5. 21.*

2. Christ bore the wrath of God, without sinking or sinking under in *1 Pet. 2. 24.*
3. Christ hath overcome the devil, death, and the world, *Heb. 2. 14. Rom. 8. 34. John 16. 33. He is stronger than the strong man, Luke 11. 21, 22.*
4. Christ preserves his Church against all the most potent enemies thereof. *Mat. 16. 18.*
5. Christ maintains a little Grace in the Children, amidst many strong corruptions and lusts. Grace is but a little grain, and yet it lives and increases, 'tis an abiding seed, *1 John 1. 7.* under continual influences from Christ.

In the next place, I shall speak of power and wisdom, but in the Church, or in the Gospel, or in Christ Crucified. The Doctrine of Christ Crucified is a powerful Doctrine, not only to those who believe it, Rom. 1. 16. 1 Cor. 1. 18. Heb. 4. 12. This Doctrine is called the *Wisdom of God in a Mystery*, 1 Cor. 2. 7. In the revelation of a Mystery, Rom. 16. 25. There are many Mysteries in this Doctrine, *The manifold wisdom of God*, Ephes. 3. 10. This way of saving sinners by Christ Crucified, is called *The wisdom of God*, because he hath thereby manifest his deep and unsearchable wisdom; they who are spiritually enlightened, do count it so, they desire to know nothing else, 1 Cor. 2. 2. The Gospel contains the Glorious method of a Sinner's Salvation by Christ, who is therefore called the *Wisdom of God*, Prov. 8. 12. *In whom are hid all the treasures of wisdom and knowledge*, Col. 2. 3. The Doctrine of the Gospel appears to be a powerful Doctrine, because it is so effectually a means for the Conversion of sinners, who are so much against Conversion; certainly there is Wisdom and Power in it, else it could never bring such a strange thing as that to pass.

Obj.

On the narrow way of the world, is not any Wisdom in the Gospel? the Gospel lack any Wisdom; but, where God is seen, and Christ is seen, there is Wisdom. Where God and Wisdom; As surely as I live! Must we not speak rather in the Pulpit? —

*And we speak wisdom among them that  
are perfect, 1 Cor. 2. 6. 1. 2. That have  
a true solid judgment of Spiritual things.  
But it is not men by reason, that which fall  
under our understanding, and is acknow-  
ledged by us as men; I say, we speak  
Mysteries above reason, which are pro-  
posed only to your Faith; the Doctrine  
of the Gospel is worthy of all acceptance,  
1 Thim. 1. 10. Let not man oppose his wit  
to the Wisdom of God. We speak Wis-  
dom, but not the Wisdom of this world,  
but the Wisdom of God, in a Mystery,  
hidden Wisdom: When our frail reason  
can do nothing in discerning this wisdom,  
the Spirit comes and demonstrates the  
Truth to us with power, by an invincible  
internal persuasion, 1 Cor. 2. 9. Men may  
think by their Wit, Learning and powerful  
Parts, to run down the Doctrine of the  
Gospel: But let them remember, that  
Christ*

Christ is the Power and Wisdom of God. This is the only way, only means, only way for justification, life, do-  
 ing the Gospel, and doing a Foolishness; they are ashamed of the Gospel, Rom. 1. 16.  
 Paul was not, let us follow his example, and labour to preach it, growing daily for the propagation of the Doctrine of the Gospel, That *the way of God may be known*  
*on earth, and his saving health among all nations.* Psalm 67. 2. *Because the foolishness of God is wiser then men,* 1 Cor. 1. 25. The Power and Wisdom of God, by common confession, are here called, weakness and foolishness, i.e. admit this according to the opinion of the unconverted Jews and Gentiles; Let them say what they will; what they call foolishness is wiser then men, i.e. then the wisdom of men; and what they call weakness, is stronger than men, i.e. then the strength of men: Any thing that belongs to God, is to be preferred before that which is but Humane; the least things of God, do infinitely exceed the greatest of men: When we consider that the Name of God is upon such a thing, it should create a reverence in us towards it; whatever is in God, is God. The way that God has made choice of, and the means he hath pitched upon, must needs  
 stand be



THE APPLICATION

WE have affected towards Christ and the Gospel; whether we do receive the truth of the Gospel or not. Whether we do indeed believe in the Lord Jesus, and are persuaded that nothing is required as a meritorious procuring cause of our Justification in the sight of God; but Christ and his Righteousness received and applied by Faith: And that all our Evangelical righteousness, so much commended for, is only to prove the truth and sincerity of our Faith, from whence it springs; (though I think there will not be any formal proving of such manner then): Yet if this be all, I would not contend about it, but leave others to their own methods, schemes and expressions, heartily wishing all may understand them, as clearly and Orthodoxly as they profess to understand themselves. Though I must tell you, those works will prove the most wholesome, and grow most in use among serious Professors, which they best understand, and which do most easily and plainly convey the Spiritual sense of the Gospel into their minds. If any should say our own Evangelical Righteousness is, hath



some causal influence into our Justification (though I count it a very monstrous expression) yet I would not. I count it that the reason why they do it is not so as to promote holiness, but only to direct the motive and manner. And if they who say Holiness is itself only an effect of Justification, making it as independent necessary, in all who are justified, as the former. Is not Holiness secured and promoted this way, as well as the other way, and without any suspicion of derogating from Christ? Pray then, Why should we contend so much for the former way, laying stumbling-blocks before others, who are not got over them, when all our ends are better answered the other way? Let now say we are *Sabbatists* who hold this: We know very well, that good works are required in the New Covenant, as well as Faith; but all that is required in the New Covenant, is not required unto justification. Besides, Justifying Faith does many things by its influence, which must not be put into the justifying act of Faith, for then we shall confound justification and Sanctification, and make them as the Papists do, all one.

As the Apostle hath stated the point of Justification, we are not only to consider how



# The Necessity of

or of Unbelief. Now will say the latter, when they must necessarily flow from the real interest that God has in Christ. If not, I don't see how we can stand to them. At this rate they must be done in our own strength, not in Christ's, for being conditions, as some say, of our interest in Christ, they must be performed, before we can have an interest in him.

It is an excellent Note of Calvin, in his Commentaries upon Rom. 8. 30. *si quis* he did predestinate, them he called: and whom he called, them he justified, &c. *namque enim, ubi de salute agitur, libenter homines a seipso incipere, fingereque sibi preparata causa Dei gratiam antecedentem.* 1. 2. This natural for men in the business of Salvation, to begin at themselves, fancying some preparatory Works, by which they may prevent the Grace of God, and do something for themselves in their own strength, that may fit and qualifie them for an interest in Christ. In this rotten Principle, do many begin their Religion, which corrupts their minds ever after, from the simplicity that is in Christ, and puts them upon seeking Justification; *Not by Faith, but as it were by the works of the law*, Rom. 9. 32. Supposing something in themselves to be the first cause of their acceptance with God.



and after terms of service imperfect Obedience, which are to be exhausted upon and urged to the performance of, upon my supposed general Redemption, as is pretended by Christ, enabling all men, that do not wilfully refuse, to come upon the terms of this New Covenant. This Opinion hath many ill consequences in it. Of a General Redemption taking away Original sin, restoring man to a freedom of will in doing good; setting him upon his own legs again to stand or fall, as he comes up to, or falls short of the terms of this New conditional Covenant. So that all is resolved into mans own power and will, all being now put into an equal capacity of Salvation by Christ; and having said this, they have done with Christ, have all in their own hands, may let up for themselves, and love to be put upon duty as persons infinitely indebted for it already: But notwithstanding this specious new scheme of rational Divinity (as some call it), I trust as much as I do to my own Conscience, and the Souls of them that hear me, tell you plainly, That they who trust in a general Redemption, will fall short of their particular Salvation, upon the Principles that those Universalists go upon.



being indubitable: But 2<sup>d</sup> whether this be  
 through the power, or discipline of the Holy Spirit  
 which shall sanctify the soul, as in the  
 true Faith, is made manifest by the daily utterance  
 of the Word, and the Spirit of the Holy Spirit, and  
 the Holy Spirit, more and more, in the  
 fear of God. Yet no man shall make  
 himself perfect in the flesh, and Christ came not  
 to reform corrupt Nature, but to deliver  
 us, and us only, to our peace: It is the old man  
 will never learn to lead a new life; he  
 must, and be Crucified; he must be put  
 off, that we may put on the New man,  
 which after God, is created in Righteous-  
 ness and true Holiness: Eph. 4. 22. This is  
 the only way to true Holiness here, and to  
 Eternal Happiness hereafter: To do this  
 is the Lord our God shall effectually call us  
 to this Faith, to them, and to their souls,  
 do the promise of Salvation by Christ be-  
 long; 'Tis the command of Christ, that  
 all should believe on him; they that do,  
 and they only, shall be saved by him,  
 with all manner of Salvation, not only  
 from Hell, but from the power of Sin,  
 that they may live no longer therein:  
 and Paul knew no other way of Salva-  
 tion according to his Gospel: they that  
 do, must invent another Gospel to sup-  
 port their New Divinity.

I see







possible Doctrine of Faith, and the Doctrine of Good Works, that both the Christian Doctrine, agreeing here, and in their proper place and order, is as much as to receive a share of Grace by good Works, and as much as to receive a share of Grace, without Good Works; the one thing to prove, that I am already in a state of Grace, another thing to show how I may now enter into a state of Grace, and what is left to be done, in order thereto. 'Tis not said, he that worketh, but he that believeth, shall be saved; and 'tis the work of God, that we believe and hear, but God can bring over the heart of a sinner to trust in Christ, and understand a Faith, 'tis impossible not to lead a holy life.

We had need be clear and distinct in our Conceptions of these things, since our Salvation depends upon our Right Understanding the Point. I say, we had need consider, what we mean, and how we express our selves; lest, instead of walking in Grace, we trust in our senses, and drop the Gospel, whilst we seem to maintain it. I'll say nothing of this Doctrine, and count it needless, if I will only say, that the *weakness of God, is stronger than men.*

FINIS.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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P I N J S.

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A  
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OF  
CHRISTIAN RELIGION,  
In Sundry Points :

Preached at the  
Merchants Lecture in Broadstreet.

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By THOMAS COLB  
Minister of the Gospel in *London*.

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we know God, to be a God of Forgiveness, casting our selves by Faith upon Christ, for the pardon of *our* Sins; we do not savingly know the Lord.

To know, in the sense of the Text, includes in it, Faith; Love, and Approbation; Faith in the Truth, Love to the Truth, and a hearty Approbation of the Truth which we profess to know; testifying all this, by our ready subjection and obedience to it. As to know, is to love and approve, *Psal.* 1. 6. So not to know, is to disallow, to disown, to disapprove, to hate that which I do; I allow not *ἡ γινώσκω*. *Rom.* 7. 15. I know not; and therefore know not; because I allow not, I hate it. So the Lord said to the foolish Virgins, *Mat.* 25. 12. *I know you not, i. e.* I do refuse, reject, and condemn you. So *Joh.* 17. 25. The World is said not to know the Father, because they rejected that Revelation which he made of himself in Christ. The *Galatians* in their Pagan state, are said not to know God, *Gal.* 4. 8. Some knowledge of God they had by the creatures, but none in Christ, and therefore are said not to know God.

This saving-knowledge of God in Christ is altogether Spiritual, and lies in the special light of Faith, discerning the God-head of Christ; and therefore inclining us  
to

to trust in the Merits of his Precious Blood, for the Pardon of all our Sins. 'Tis a very gross corrupt Interpretation of that Text, 2 Cor. 5. 16. that the Lutheran Divines give; *Tho we have known Christ after the flesh, yet now henceforth know we him no more* i.e. say they, in favour of their Ubiquity; Tho we have known him as a Body circumscribed and limited to a certain place whilst on earth, yet since his Ascension, we know him so no more; but suppose a Corporeal Ubiquity by virtue of his Divine Glorified Person; which is in effect to deny the Truth of his Human Nature, by ascribing that to it, which is altogether inconsistent with it.

The Apostle's meaning is plainly this, *Henceforth know we no man after the flesh*, i.e. I and all true Believers since our Conversion, bear no affection, no carnal worldly respect to any man living. Tho once we knew Christ after the flesh, i.e. as the world knew him by his outward appearance only, slighting and condemning that in him, in his state of Humiliation, which the world so much despised. Then we looked upon him as a mere Man, as an Impostor worthy of death; therefore we blasphemed him, and persecuted all his Followers: This was the sense of the flesh: But now we look upon him in the Light of

132 The Knowledge of God in Christ.

the Spirit, as the Son of God, who died to save us from our sins.

They counted *Paul's* Ministry inferior to that of the other Apostles, because he had not conversed with Christ on earth. What tho, says *Paul*, I have not known him after the flesh, as you have, who boast much of this, That you knew his Parents, his Brethren and Sisters, where he was born and bred, &c. ? Yet I spiritually know him by Faith, as the Redeemer of the world, tho I have not known him after the flesh, as you have; neither do I desire henceforth so to know him; i. e. to account of him according to any mere human Endowments, or outward worldly Circumstances; but I judge of him according to his Divine, Supernatural Excellencies, and so I admire and magnific him.

When *Paul* says, *We know Christ no more after the flesh*, flesh here is not taken for the substance of the flesh, but for the quality, or natural Passions of his Human body, being liable to all those natural, yet sin-less Infirmities of Human Flesh: He was hungry, athirst, weary, a man of sorrows, and acquainted with griefs: 'Tis not said, we know no more the flesh of Christ, but we know no more Christ after the flesh; i. e. according to that mean, outward appearance he made in the world, in his state of Humiliation;



C. H. A. P. III.

What a true saving Knowledge of God implies. Being the Fifth and last Head.

**W**Hat that Saving Knowledge of God in Christ, that every new Creature hath, does imply, I shall more particularly shew; some things first premised; viz.

1. True Religion flows from, and is grounded upon a right Knowledge of the True God.

2. A Religion without a God, is a very strange unaccountable thing, no reason can be given for it.

3. A man without a God, is a very lonely solitary Creature, he would not know what to do with himself under extraordinary difficulties and distresses, if he had not a God to go unto, and to rely upon.

4. Man by Nature is a devout Creature, he will have a God, and a Religion; he hath a Conscience, and therefore he must have a God, and a Religion of some sort or other.

5. Man by Nature is prone to Idolatry, grossly mistaken in the choice of his God.

6. Many

*Micah  
Judges 17.*

6. Many of the more civilized sober Professors, even of Christianity, are apt to rest in general Notions of a Deity; when they don't know God himself, they don't know him who is God.

My Text leads me to speak of *The Knowledge of God in Christ*; if what I shall say be not so plain and easie as you would have it: Pray remember that I am speaking of that great mystery of godliness, *God manifest in the flesh*; which no tongue, neither of men or angels, is able fully to set forth and to express: Yet I hope (through the guidance of the Spirit of God) what I shall deliver upon this high Subject, will fall in with the Conceptions of your Faith, and with the Spiritual Apprehensions of an Enlightened Mind. Now I proceed.

1 Tim. 3-16

A True Saving Knowledge of God, implies these Three Things:

1. *A Knowledge of God in the Person of Christ Incarnate.*
2. *That God manifest in the Flesh of Christ, is the only True God.*
3. *That this only True God manifest in the Flesh, is our God.*

CHAP.

## C H A P. IV.

*Of the Knowledge of God, in the Person of Christ.*

**W**HAT this Personal Knowledge of God in Christ is, I shall explain.

We conceive God to be a distinct Being from all created Beings; above all, beyond all, and before all; the only *Jehovah*, the Great Essentiator, who is an Eternal Being himself, and gives Being to all other things; this God we cannot see with our bodily eyes, but with the eyes of a mind spiritually enlightened we may; *i.e.* we may see him by an eye of Faith, conceiving him to be all that which he hath revealed himself to be in Christ. Till we see God in the Person of Christ the Mediator, we have no certain Object for our Faith to fix upon; our natural Notions of God will never carry us to any Person who is God; the Scriptures only lead us to Christ, as the Son of God: The Person of the Father and of the Holy-Ghost, are invisible; but the Second Person hath made himself visible, by taking our Nature upon him, and is the only True Visible Image of the Invisible God: He is God-Man; which signifies not Two Personalities, but Two Natures uni-



united in One Divine Person : The Person of Christ Incarnate is Divine, tho many in the days of his flesh here, saw his Person, who did not own his Divinity ; they saw him who was God, but did not own him to be God ; 'tis Saving Knowledge only, that gives us a true sight of God in Christ ; we never see him till then : God in Christ, is God indeed ; all other representations of God, do change his Glory into a lye ; they are all idols and vanities : *The Heathens became vain in their imaginations, multiplying gods to themselves ; but never agreed who was the only true God.* Christ said to the Jews, vers. 19. *Ye neither know me, nor my Father ; if ye had known me, ye should have known my Father also ;* because the Will of the Father concerning the Salvation of Sinners, is revealed by Christ.

To believe the Being of a God, That there is a God, and to believe in God, are two things : The light of Nature leads to the former, but not to the latter ; because we must have a particular, distinct Knowledge of God, *i. e.* of him in particular, who is God, the only True, Living, Eternal God ; we must know his Name, his Attributes, his Power, Wisdom, Infinite Love and Mercy : We must be able to prove all this from Divine Revelation, before we can have sufficient ground for our Faith



Faith and Hope in him; to believe we know not why, in we know not whom, is not Faith, but fond Credulity; this way we render Faith a very irrational thing; a mere fancy: We cannot prove the Attributes of God, but by the Almighty Acts and Works of God; we believe him to be God, for his Works sake, which the Word gives us so full an account of. 'Tis strange to see what a slight Knowledg of God men do rest in, reposing so great a trust as they pretend to do, in one whom they know not whether he be able to answer that trust; they worship they know not whom; they trust they know not whom: Tho they own God, whoever he be, to be Almighty, Infinite in Wisdom, Love, &c. yet they chuse a God for themselves, who is none of all this, and so deceive themselves. General Notions of Infinite Power, Wisdom, &c. unless we see where to place them, and to whom they do belong, are but empty speculations, no sufficient ground for our Faith. Christ has outdone all that ever were called gods; and therefore he only deserves that Name, who has in himself revealed the true God to us; all the Idols of the world are vanities.

The Son of God hath made himself visible, by taking our flesh upon him, and through that veil we look in upon the whole

whole Trinity, and know all that is called God in Christ Jesus: *He that hath seen me, hath seen the Father,* John 14. 9. hath seen the Infinite Power of that Holy Spirit put forth by me.

No mere Creature holds forth two Natures; but the Person of Christ does, and therefore is the only Image of the Invisible God, holding forth all that is contained in the Infinite Essence of the Divine Nature, truly representing God in all his Essential Properties, as God and his Father. Christ is properly the Image of the Father, not of the God-head, for that is really in him, he is *very God*: The thing it self cannot be said to be the Image of it self; Christ and the Father are one in the Essence of the God-head. *I and my father are one,* John 10. 30. But Christ is not the same Person with him whose Image he is: When Christ is said to be the Image of God, God is taken personally for the Father, not essentially for the Divine Nature: I am not now speaking of the Characteristical Differences of the Three Persons, but of the Unity of Essence in which they all agree: *These three are one*. If you would know what manner of God, the Father is, you must look upon Christ his Image, and conceive of him according to that manifestation of himself in the Flesh of Christ, who has  
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in that very flesh expressed and acted over all the Divine Attributes of God, in the Miracles he wrought upon earth, letting out a Divine Power through our humane Nature, acting as God in our flesh: Something of God's Glory appears in the Works of Creation, but the Brightness of his Glory shines out only in the Face of Christ; as men are known by their faces, so God is known by Christ: God having in an ineffable manner communicated his Essence to Christ, he is therefore *παρεκτίτης* *της εικόνας*, the express image of his person: As he holds forth the Glory of God to us, he is called *ἀντὶφάσις*, the brightness of his glory.

This is that Divine Person, upon whom the eye of our Faith must be fixed; I say the eye of our Faith, because many who looked upon Christ with their bodily eyes when he was upon Earth, saw the man Christ, but saw not God in that man; Nay, they Crucified him as a Blasphemer, for saying he was God.

Obj. How can we now see God in the Person of Christ since his Ascension? Who shall Ascend into Heaven after him?

Ans. You may as well, (say, upon some accounts better), discern God now in the Person of Christ since his Ascension, as they could who were present with him upon

On Earth; for they could not discern his Godhead, but by Faith, and so may we now. But you will further

*Object.* We cannot see his Person.

*Answer.* Not with our bodily Eyes, neither would that help us to discern his Godhead, if we could so see him with our bodily eyes, unless the Father did inwardly reveal him, and this he does now to his Saints, as well as then; then he did convincingly reveal the God-head of Christ, in the Person of Christ living upon Earth, now he does reveal the same God-head of Christ, in the same Person of Christ, though not as living upon Earth, but as represented to us in the word, and living now in Heaven.

We must consider Christ, as held forth in the word, it's enough that he was once upon Earth, and that we have such a perfect Character of him; such a full authentick description of the Person of Christ Incarnate, and of his coming again, left upon record in the Scriptures, the word is nigh thee, act your faith upon that, and you will quickly have a spiritual discerning of God in Christ. You cannot believe all that the Scripture says of Christ, but you must believe him to be God, the very Son of God, by eternal Generation from the Father; and if you believe this, you cannot

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not but believe the eternal Proceſſion of the Spirit from them both. How can you conceive a living eternal Father, and a living eternal Son, without a living eternal Spirit? The account the Scriptures give of the Son of God incarnate, is ground enough for our Faith to fix upon; ſet but your Faith a-work upon Chriſt, and you'll quickly have a ſpiritual ſight of God in him; Faith will obſerve that in Chriſt, that ſpeaks out his Godhead; 'twill ſpy out ſuch Rays and Beams of Divine Majeſty, ſhining out in his Perſon, that will create in us a holy Reverence towards him, and cauſe us to fall down and worſhip him.

Though Chriſt be Perſonally Aſcended, yet he is Spiritually preſent with us, and in us; faith knows how in the light of the word, to follow him up to Heaven, to ſit down in Heavenly places by him; and to keep up a conſtant Communion with him.

As Chriſt was in Heaven as God, when he was upon Earth as Man, *John 3: 13*. So, tho now he is contained in Heaven as Man, yet he fills both Earth and Heaven as God: Tho his finite Humane Nature cannot co-extend it ſelf to an Ubiquity, to reach as far as the Divine, yet the Two Natures in Chriſt are always hypſtatically united; and tho the Divine Nature do act in, with  
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and through the Humane, yet it does in many things act above, and beyond it, even under this hypostatical Union, by which God intended to advance Humane Nature, but without any Contraction or Diminution of the Divine.

If you ask, What is that Object which we should set before us in every Act of Worship, Publick or Private? *I Answer;* The Father, Son, and Holy-Ghost, one God, and Three Persons; *Through Christ, by one Spirit, we have access unto the Father, Eph. 2. 18.* According to that Oeconomy we worship one God all along, applying our selves in a distinct manner to each Person, according to the Word, that the whole of our Worship may center in one God. We shall become vain in our imaginations, If we worship God any otherwise. Our own Notions of Omnipotency, &c. let them rise never so high, are but mere empty-Speculations, till we know the subject to whom they belong: If they are true, they are true of something; Attributes ascribed to nothing, are nothing in themselves; but when we see in whom they are vested, they command a Reverence in us towards so great an Object; *they that know thy name, will trust in thee;* the name leads us to the thing, to God himself, as an Infinite, Eternal Being, cloathed with all those  
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Attributes that render him worthy of all Honour, Praise, and Glory from us.

The Heathens for want of a right Object to fix their natural Notions of a Deity upon; set up such Similitudes and Images of God, as did no way represent him, but rendred him like unto corruptible things: God forbid us to make any Image or Likeness of him, and set up his Son, as his only True, Living Image, that we might conceive of him according to that Image, and no otherwise.

The Sum of all is this:

The New Testament declares Christ to be the *Son of God, equal with the Father, the express image of his person*: Flesh and blood cannot reveal this to us, *i. e.* can't perswade us to believe it; but when it pleases the Father to reveal his Son in us, then we see the Eternal Father in his Son; in knowing one, we know both, because both are one and the same God: We see the Eternal Spirit in Christ also, who is called the Spirit of Christ, residing in him without measure: 'Tis by the Son that we know both the Father and the Spirit, as One God, and Three Persons; One, and yet Three; Three, and yet One. God has said it, therefore let us admire and believe: The greatest things that are, cause no admiration till we believe them, and then we sit down astoni-

*Matt: 16-17*

nished. That Three Personalities belong to One Infinite Essence, must needs be true; because God in effect says it, who knows himself best: *I am that I am*, says God, *i.e.* I am all that is revealed, and *I am that I am* besides. Secret things belong to God; not to know what is not revealed, is not culpable ignorance, but a holy Nescience that will become us.

'Tis fit that God should so reveal himself to us, that he may appear incomprehensible by us; had he revealed himself as comprehensible by us, we should have had no reason to believe him to be God; for he must have been a finite God, and therefore none at all: 'Twas fit therefore that God should shew himself to man in his transcendent Excellencies, as incomprehensible by man; so that his very incomprehensibleness, which may occasion some doubt and hesitation in us, yet if rightly considered, it may be brought in as a strong argument, to prove the truth and certainty of his Divinity. Men are now for Comprehending, not Believing; but all men are not Philosophers. Besides; the Philosophical Reasons you bring for the Being of a God, may prove there is a God, and that you know there is a God; but they do not prove, that you know who that God is: Let me tell you, the wisest among you  
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cannot comprehend God, you cannot know him to Perfection; but the weakest among you may be made to Believe, what you can't Comprehend. If there be any Atheists, or Scepticks here, who either deny, or doubt of the Being of a God, let them be persuaded for once to make trial of Christ, to cast themselves upon the Infinite, Almighty, Incomprehensible God, held forth by Christ in the Gospel. We stand in need of that which none can do for us, but an Infinite God; let us not then be startled, when we hear of such a God, but get under the shadow of the Almighty as fast as we can; then we shall count ourselves safe to Eternity.

We may as soon comprehend the Trinity of Persons, as the Infinite Essence of God; both are alike incomprehensible.

Three finite Persons have each of them an Essence, numerically different from each other; but the Three Persons in the Trinity have but one and the same numerical Essence of the Godhead among them all; else there would not be One only God, but as many Gods as Persons. From what hath been said, it appears, that God in Christ is the true God, God indeed: Which is the first thing implied in a saying-knowledge of God: The second is this, *viz.*

C H A P.

CH A P. V.

God in Christ the O N L Y True God.

2. **W**HAT it is to know him as the only true God. They know not God aright, who do not know that there is, and can be but One only God, none like him; this takes us off from all Idolatry, and directs our Worship to the true object of all Divine Worship; *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;* Joh. 17. 3. *The Lord our God, is one Lord;* Deut. 6. 4. *I even I am he, and there is no God with me. i. e. none besides me, none equal to me,* Deut. 32. 39. *Who is God, save the Lord? Who is a rock save our God,* Psal. 18. 31. We are strictly commanded to have no other gods before him, *Exod. 20. 3. Because there is none other God but one: To us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him,* 1 Cor. 8. 4, 6. *There is one God, and one Mediator,* 1 Tim. 2. 5. To Worship many gods, as the Heathens did, is to Blaspheme them all, to ascribe Impotency, and Insufficiency to them; one hand is too weak, where many are required; there can be but one infinite Supreme God: What we ascribe to other gods, we detract from the true God;

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we are commanded to *Love God with all our hearts, soul and strength*, Luke 10. 27. If all be due unto one God, What remains for any other? We never truly rely upon God, when we put confidence in any thing else, *He only is my rock, and my salvation; my soul wait thou upon God*, Psal. 62. 25. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 77. 25.

God is one, there is none like him, therefore to be worshiped with a peculiar singular Worship, appropriated to him only; which for the height and spirituality of it, belongs to him, and to none else; he will not give his Glory to another. There is a Glory belonging to God that is truly Divine, that is too much, and too great to be ascribed unto any Creature. When we come before the Lord, if our hearts are not enlarged, and extended to a further Degree of Zeal and Fervency, deriving some elevation more than ordinary, from the greatness and excellency of the object that inflames our Devotions, makes us to be otherwise affected towards God, than we find our selves to be towards other things, we are not under a true sense of the Greatness, and Majesty of God, neither do we know him, as we ought to know him; they who know God in Christ, do love him more, fear him more,

more, rejoice in him more, than we do in other things; they are carried out in an extraordinary manner towards him, from the high apprehensions they have of his glorious Majesty. : What made the Angels and Elders Rev. 5. 12. *ad finem* : raise their Note so high in that Doxology, but because they thought him worthy of the highest Honour more worthy than all Creatures in Heaven or Earth. See Rev. 4. 8. *ad finem*. Thus too that in God, that calls for the highest Adoration and Worship, w. some

Thou art worthy, &c. It is most decent, fit, and convenient to pay this just Devotion to the great God: 'Tis highly rational; the worth and excellency of the Object calls for it; 'tis injustice towards God, to rob him of his Glory, by not rendering to him the Praises due unto his Name. How was Paul affected with the consideration of God in Christ Jesus, 1. Tim. 1. 17. *ad finem*

We shall be apt to come in a slight common Spirit to the worship of God, till we apprehend it to be a special peculiar Service of a higher Nature, requiring more intoneness of Spirit, more zeal and ardency of Affection, than we exert and put forth upon any other occasion; because we have to do with God who is above all. If your Hearts are not now fixed upon God, wholly taken up with serious thoughts of

God, Trembling at his Word: You do not behave your selves wisely in the House of God. This one only true God, is known by this distinguishing Character, as the Father of Jesus Christ: to be convinced of the truth of a Deity, and of the Mystery of Christ's Incarnation, holding forth this God unto us, are the Two points upon which all our Religion hangs, every Gospel truth, hath relation to both these depending upon em, and naturally flowing from them.

Since we all profess our selves straight Worshippers of God, it highly concerns us to know that true God, and that this God is but one, Even he who hath appeared in Christ Jesus, looks but as one: and as to To Worship God out of Christ, is to Worship as the Heathens do to in plain English, 'tis to Worship the Devil and Devils. *The things which the Gentiles sacrifice, they sacrifice to devils, not to God.* I would not you should have fellowship with devils. In I am afraid there is a great deal of Heathenish Worship among us, the Devil carries away all that Worship, that is not directed to God in Christ. There is no other medium of Worship but Christ, tis not the intention of Worshipping the True God in or by an Image, that will justify Image-worship, from being downright Idolatry, or We may be mistaken in



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Worshipping one God, if that prove a False one: Nay, if we intend the True God, yet as represented by that which by nature is no God, *Gal. 4. 8.* 'tis a false object of Worship.

And All Creatures but the Devil do pay a Worship to something which they call God; he only is a constant Blasphemer; though he be no Atheist, yet he is no Worshipper of God, but a Malicious Blasphemer of him; he pretends to no manner of Worship; he intends no such thing towards God; though he promotes Idolatry in others, yet does what in him lies to eclipse his Glory altogether, and to set up himself for the God of this world. The Devil would be a God to this end, that Wickedness may be accounted Godliness, receiving its denomination from Satan, usurping the name and title of God. But from such a God, and such Godliness, good Lord deliver us.

Therefore that we may have clear distinct apprehensions of the only True God, let us keep the eye of our Faith fixed upon Christ, in all the acts of Worship we perform unto God; believing him, and him only to be the True Living God, who hath Manifested himself to us in the Flesh of Christ.



## C H A P. VI.

*To know this only True God, to be OUR God.*

I. **W**HAT it is for God to be our God.

God as Creator and Sovereign Lord of Heaven and Earth, might have dealt with his creature Man, in a way of Absolute Prerogative, commanding duty without promising any Reward, being Debtor to none; he might without showing any cause, why, have given to, or taken from man, what he pleased; all was his own, whether he gave, or took away, he did with his own, as he pleased. Thus he might have disposed of Man, from time to time, according to the secret good pleasure of his Will; not made known to us, but by the unavoidable events of it upon us. This had been a Government, not so suitable to our rational Natures, to which God was resolved to accommodate himself, in all his dealings with us; therefore, having made Man a knowing Creature, he reveals his Will to him, tells him what he expects from him, and binds himself by Covenant to continue man in Life, as long as he continues in his Obedience, which

which his perfect State inclined him to. Thus God set Life and Death before him, left him to his choice; what he did, he must do knowingly and willingly; if he injure himself, the whole blame must lye upon himself; he could not rebel against God, but he must rebel against his own Reason, and wilfully act against his own Light; I say, wilfully: For there was nothing in his perfect Nature, that could incline him to the Sin he committed; his will chose it without any direction from the understanding; for it was absolutely impossible, that the perfect understanding of man in Innocency, should be guilty of such a mistake, and dictate such a wickedness; no, the Devil dictated it, and the mutable will of man was deceived by the Tempter, and fell under a Curse, from that time forward; the law could do nothing but Curse fallen man, who had now lost his legal Interest in the Love and Favour of God. There is nothing due to a Sinner by Law, but Death, *the wages of sin is death*; by nature we are Children of wrath, fallen under the heavy displeasure of God, and must Perish Eternally, unless some means be found out to reconcile us to God again; some dayes man to umpire the business between God and us, and to take up the quarrel. Christ undertook this, to make

*Joh. 9. 33*

make our peace with God, to bring us nigh by his blood, shed for the remission of our sins, that God being pacified towards us, might become our God and loving Father; ceasing from his anger, receiving us into a state of Grace and Favour with himself.

God lost none of his Power over us, when we fell; 'tis far from that, that we fell into the hands of the living God; sin fitted us for destruction, *Rom. 9. 21.* Laid our Necks, as in were upon the block, exposed us to the stroke of Divine Vengeance. In respect of power, God is God over all still; but in respect of Grace, he ceases to be God; *is not a gracious God* to those who are shut out of his love, having forfeited all their Interest in it.

When God comes to a sinner, and says (as to *Abraham*, *Gen. 22. 7.*) I am thy God; 'tis as much as if he should say, what I am in myself, I'll be on thy behalf, I'll be all in all to thee; I'll confer all blessings temporal and spiritual upon thee; I'll communicate all good to thee, Grace and Protection; I'll be with thee, wherever thou goest, to bless thee.

Alas! What if God be Almighty and All sufficient in himself, unless he will help me, and do good to me, what am I the better; therefore says God, whatever I am, have, or

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can do, shall be for thy good; my Power, Wisdom, Goodness, Mercy, shall be applied to thee and thine, for Blessing and Salvation, *Psal. 144. 15.*

*I will be thy God:* In words, a short promise; but in sense, the most ample promise in the whole Bible; God here is taken relatively, as he stands related to his people, and his people to him; he is the God of such a people, and they are the people of such a God. *Hos. 2. 23.* God dwells among them, *Exod. 29. 45, 46.* As a God nigh at hand to help them, ready upon all occasions to do them good; he does not only dwell, but walk among us, he goes into every room of the House; takes care of every thing, keeps all in good order, *Levit. 26. 12. 2 Cor. 6. 16. Zech. 2. 10, 11, 12.* This dwelling denotes, not only the general presence of his Power, but the special presence of his Grace. So he was with Joseph, *Gen. 39. 2.* And when he withdraws his favour and assistance, he is said not to be among us, *Numb. 14. 42.* Then they are smitten by their Enemies, but when God appears, then their Enemies fly before them, *Psal. 79. 9, 10.*

For God to be our God and our Father, secures us to eternity; whatever Chastisements we pass through, all will issue well, *2 Sam. 7. 14. 15.* if God be our God and Father.

For